FAITH and WORKS of CHRISTIAN SCIENCE

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THE FAITH AND WORKS
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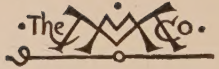

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THE FAITH AND WORKS OF CHRISTIAN SCIENCE

BY

THE WRITER OF 'CONFESSIO MEDICI'

"Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple, and saith unto him, If thou be the Son of God, cast thyself down."

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TO

MY DEAR WIFE

I DEDICATE A LITTLE BOOK

WHICH HARDLY DESERVES

TO BE THUS HONOURED

PREFACE

In January 1907, the first of the Milmine articles appeared in *McClure's Magazine*. In 1907, also, were published Mr. Lyman Powell's *Christian Science, the Faith and its Founder* (G. P. Putnam's Sons), and Mark Twain's *Christian Science* (Harper and Brothers); and, in 1908, *Religion and Medicine* (Kegan Paul, Trench, Trübner and Co.) by Dr. Worcester, Dr. M'Comb, and Dr. Coriat. These books seem to show that in America the Church of Christ, Scientist, is passing, or will soon pass, from consolidation to disintegration. By the death of its Founder, who is now eighty-seven years old, it will begin to be divided against itself. Here in England are no signs of disintegration, but all of consolidation; we must wait patiently, it may be for a quarter of a century, till our country is tired of Christian Science. I marvel that so many good people are kind and polite to her; I am of the mind of Cyrano de Bergerac: —

Que dites-vous? C'est inutile? Je le sais.
Mais on ne se bat pas dans l'espoir de succès.
Non! non! c'est bien plus beau lorsque c'est inutile.

In London there are sixty-four registered healers, in Manchester ten, in Brighton nine, and so on. Their names, addresses, and telephone numbers, for "absent treatment," are published monthly in the *Christian Science Journal*. They have all been "trained to take cases," and have made formal declaration that they use, as their only text-books, the Bible and Mrs. Eddy's writings, and that they are not engaged in any other profession or vocation than healing. The proportion of men to women, among these healers in London, is high, 1 to 4. It is 1 to 4 in Boston, 1 to 7 in Chicago, 1 to 8 in Los Angeles. The Founder, of course, is not in practice; the following notice is printed, weekly, in the *Christian Science Sentinel*, in very large type: —

MRS. EDDY TAKES NO PATIENTS

The author of the Christian Science text-book does not consult nor read letters on disease. Writing to Mrs. Eddy on proper subjects *is not* prohibited. Take no notice of startling reports about Mrs. Eddy. Our Committee on Publication will be reliable on this subject. *Beware of counterfeit letters.*

The doctrines of Christian Science are contained in Mrs. Eddy's writings, especially in *Science and*

Health, with Key to the Scriptures. The use of this book, at the ordinary Sunday services, is threefold: (1) Its version of the Lord's Prayer is read aloud, sentence by sentence, with the Christian version. (2) Its "Statement of Being" is read aloud as a Creed, the congregation standing. (3) The "lesson-sermon," which is the chief part of the service, is composed of passages from the Bible, read alternately with passages from *Science and Health;* and the following preface is always recited before the lesson-sermon: —

Friends, the Bible and the Christian Science text-book are our only preachers. We shall now read scriptural texts, and their correlative passages from our denominational text-book: these comprise our sermon. The canonical writings, together with the word of our text-book, corroborating and explaining the Bible texts in their spiritual import and application to all ages, past, present, and future, constitute a sermon undivorced from truth, uncontaminated and unfettered by human hypotheses, and authorised by Christ.*

---

* *The Christian Science Quarterly* publishes the Sunday "lessons" for each quarter. The subjects for the Sundays during July–September 1908 were as follows: God, Sacrament, Life, Truth, Love, Spirit, Soul, Mind, Christianity, Man, Substance, Matter, Reality. The whole service lasts about an hour. Where an afternoon or evening service is held, it is an exact repetition of the morning service. No prayers are said (for the use of the Lord's Prayer, see p. 34), but there is an interval for silent

It is plain, therefore, that we have, in *Science and Health*, a sure guide to the doctrines of Christian Science; so far as any guide can be sure, which, claiming final inspiration, is yet under frequent revision, expurgation, and wholesale correction. The passages which I have put together are mostly from a 1903 edition. Christian Science is sometimes called Divine Science, or, simply, Science. That there may be no confusion, I have avoided the ordinary use of the word Science.

I have arranged the quotations from *Science and Health*, and from Mrs. Eddy's other writings, in the old-fashioned form of articles. It must be clearly understood that the majority of these articles have been pieced together, and are not mere transcripts of single paragraphs, but patchwork of short sentences.

Dr. Herringham, and Mr. Charles Louis Taylor, have given me much kind help over this book. I hope that the reader will study carefully the cases on pages 152–180. I am very grateful to the friends who gave them to me; and I shall be glad to hear of more cases.

---

prayer. The music is very good, and so is the singing. The shortness of the service, the comfort of the seats, the admirable distinctness of the reading, and the evident refinement of the congregation, are all pleasant.

CONTENTS

		PAGE
PREFACE		vii
I.	PHILOSOPHY AND CHRISTIAN SCIENCE	1
II.	THE CHRISTIAN FAITH AND CHRISTIAN SCIENCE	30
III.	LIFE AND CHRISTIAN SCIENCE	40
IV.	THE REALITY OF DISEASES	50
V.	THE REALITY OF PAIN	81
VI.	TESTIMONIES OF HEALING	99
VII.	OPPOSING TESTIMONIES	130
VIII.	"COMMON-SENSE" AND CHRISTIAN SCIENCE	191
IX.	AUTHORITY AND CHRISTIAN SCIENCE	214
NOTES		227

Verification of the quotations from the writings of Mary Baker G. Eddy can readily be made through the references, collected in Notes at the end of the book.

THE FAITH AND WORKS
OF
CHRISTIAN SCIENCE

I

PHILOSOPHY AND CHRISTIAN SCIENCE

If words could write their own lives, what adventures they would be able to tell, what hairbreadth escapes, ups and downs of Fortune's wheel, and experiences in many lands! There are words that have been everywhere, met everybody, done everything: they have travelled through all the races of mankind, and have suffered as many translations as the body of St. Cuthbert. Such words, old and worn and full of memories, are some of the most interesting of God's creatures. Take, for example, the word Being. It measures its age in centuries; and who is ignorant of its history? It was born in the house of Philosophy. It was, and is, and always will be, the present participle of the verb to Be. That is to say, Being is being. In the house of Philosophy, it wore the definite article. All the servants in the house had to wear that livery: the Good, the Beautiful, the Bad, all of them. It was the Being. It left Aristotle, and entered the service of the Schoolmen; of whom, indeed, I know nothing: and they were kind to it, in their uncouth way, because of their love of Aristotle. It left off its definite article,

when it got to them: and they did not mind, for they had none in the house. They employed Latin words, not Greek: and there is no definite article in Latin. So they made it answer to the name of Ens, from Esse, to Be: whereby it became bad Latin instead of good Greek, but was still what it had been all along, the present participle of the verb to Be. In the place of its definite article, it wore, for special occasions, an adjective; and was *Merum Ens*, or *Supremum Ens*. At last, it wore both article and adjective, and was *L'Etre Suprême*, the Supreme Being. It begins to feel its age: it cannot work now as it worked in Athens, more than two thousand years ago, in the house of Aristotle. It suffers from the competition of younger and more pushing words, and is haunted by thoughts of retirement into a dictionary, of obsolescence, and of death. Poor word, it had better be dead than where it is, in *Science and Health*. I cannot imagine a worse degradation for one of Philosophy's oldest and most valued servants.

Or take the word Substance. It, like Being, was born in Philosophy, and took service with Religion. It is the Lying-behind, the Standing-under, the Holding-up. What therefore is the use of Christian Science saying that there is no Substance in Matter? Nobody ever said that there was. In Matter, there never was, nor is, nor will be, anything but Matter. There is nothing but a pound of cheese in a pound

of cheese. The word Substance has a philosophical use, and a popular use: and Christian Science has confounded them. As an example of the popular use, we have what the tailor says, when one is buying a garment: *I can recommend this material: there is plenty of substance in it.* That is, plenty of wool and cotton, and, it may be, plenty of glue: in brief, plenty of material. As an example of the philosophical use, we have the phrase, that Matter is a permanent possibility of consciousness. Not that any possibility, and least of all a permanent possibility, is anything at all, apart from consciousness: but, if such a possibility could be anything, it would be Substance.

Or take the word Reality, another of those mediæval words which Christian Science would call "mouldering ecclesiasticism." What do we mean by Reality? Is anything real; and if so, what? Or is everything real; and, if not, why not? Here, whatever Christian Science may chance to say, Philosophy is definite and positive; that there is no Subject without Object, nor Object without Subject; and that Reality is neither in Subject alone, nor in Object alone, but in the Unity of Subject and Object: that is to say, in the Relation between them. Relation, ultimately, is the only Reality. Take, as a familiar instance of Absolute Reality, the fact that two and two make four. Neither the first two, nor the second, are real, apart from the fact

that they make four. Their Relation is the Reality of them. Or take any common scrap of matter, say, this printed page. The Reality of the paper and the printer's ink is in their Relation to the conscious reader. It is he, to whom the paper is white, and the ink black: it is he, in whom the page has a certain shape, size, texture: it is in him, that there is a space between this line and the next, a difference between type and margin, a change from one word to another. Believe what we will about Matter, believe what we will about Mind, we all know that the Relation of Subject and Object, the Unity of them, is Reality *in excelsis*. Outside Relation, there is Nothing: and, the more we try to get at the One, the more we find that we cannot have the One without the Other. If we could, though we cannot, have the One without the Other, it would be the None.

I stay at this word Reality, because Christian Science does pretend to say what is, and what is not, real. She says, for example, that Evil is not real. She explains this hard saying. Evil is real "on our mortal plane," but is not really real. Our mortal plane, therefore, must be, somehow, non-real, not really real. But how can that be? For, on our mortal plane, two and two make four, and the angles at the base of an isosceles triangle are equal: and nothing can be realler than that.

Christian Science fails to see that Relation is Reality. She explains away Matter as non-real.

Anybody could do that. She explains away Mortal Mind as non-real. Anybody could do that. She cannot explain away the Relation between Matter and Mortal Mind. This Relation is Absolute, or Eternal, Reality. It has nothing to do with Time and Space, nothing to do with Matter apart from Mortal Mind, or Mortal Mind apart from Matter.

But I, whatever may be the meaning of that word, am not conscious only of Matter, whatever may be the meaning of that word. I am conscious also of the Laws of Matter. I know, for example, that water turns to steam when it boils, and to ice when it freezes. These are mathematical facts. The laws of temperature, atmospheric pressure, density, and so on, are all as mathematical as mathematical can be; they are Absolute, Eternal Reality. And, of course, they are in Me. They are acts of Mind, they are principles of Thought. They *are* Mind, they *are* Thought. And, though I do not profess to be "Infinite Mind," yet I am quite sure that "Infinite Mind," here, is of one Mind with Me. It is I, who say to two and two, *Be Four*, and they obey: they would not be two and two, if they refused. The more I try to think of my mortal plane as non-real, the more aggressively, absolutely, eternally, and really real my mortal plane persists in Being.

For, whether I consider my bodily functions, or look at the stars overhead, I cannot get away from

the Absolute Reality of mathematics. My pulse, my breath, my movements, and all the afferent and efferent performances of my nervous system, display the Universe. My blood-pressure is no less mathematical than the earth's orbit: and both are real, being in Mind. Every fact of Nature, to be a fact, must be an act of Consciousness. Facts are the Unity of Subject and Object: and there is no difference, in Reality, between the fact that two atoms of hydrogen and one of oxygen make a molecule of water, and the fact that two and two make four. Either fact is Absolute Reality. *Nay, an thou'lt mouth, I'll rant as well as thou,* says Philosophy to Christian Science. Philosophy does not see why she should have all the big words and all the capital letters, before she has learned this elementary rule, that Reality is not Identity, but Unity. Neither Subject without Object is real, nor Object without Subject. What is real, is the Unity of Subject and Object.

This rule of Philosophy comes, of course, into Religion. It occurs, for example, in the doctrine of the Trinity. It animates commonplace faith. Infinite Mind must have something to mind: Infinite Power must have something to do: Infinite Wisdom must have something to say: Infinite Love must have something to love. Therefore, we, and our bodies, and our senses, though they play us a thousand tricks, are all real; and so are the tricks. All that

we have, are, or feel, is real; for it is all in Relation, that is to say, in Reality. Take a very simple instance; the toothache is real, because it is realized, as an object. In the language of religion, God is, therefore the toothache is. But Christian Science would put it thus: God is, therefore the toothache is not. She forgets that Reality is not Identity, but Unity. She worships the One: but she who worships the One, worships the None. Consider the following articles, imagined, by Christian Science, to be of a philosophical nature.*

Of God

The allness of Deity is His oneness.[1] God is the Principle of divine Metaphysics.[2] The fundamental propositions of divine Metaphysics are summarised in the four following, to me, *self-evident* propositions. Even if reversed, these propositions will be found to agree in statement and proof, showing mathematically their exact relation to truth. De Quincey says mathematics has not a leg to stand upon which is not purely metaphysical.

1. God is All-in-all.
2. God is good. Good is Mind.
3. God, Spirit, being all, nothing is matter.
4. Life, God, omnipotent good, deny death, evil, sin, disease.
   Disease, sin, evil, death, deny good, omnipotent God, Life.

. . . The divine Metaphysics of Christian Science, like the method in mathematics, proves the rule by inversion. For example: there is no pain in Truth, and no truth in pain; no nerve in Mind, and no mind in nerve; no matter in Mind, and no mind

* See the Notes to this chapter for the sources of the passages quoted.

in matter; no matter in Life, and no life in matter; no matter in Good, and no good in matter.[3]

Of Substance

Spirit — the synonym of Mind, Soul, or God — is substance; that is, the only real substance.[4] The earth's orbit, and the imaginary line called the Equator, are not substance. . . . Divest yourself of the thought that there can be substance in matter.[5]

Of Spirit or Soul

In Christian Science, Spirit, as a proper noun, is the name of the Supreme Being. It means quantity and quality, and applies exclusively to God.[6]

Here let us try to see where we are. To clear the way, let us get rid of three or four statements which state nothing. Good is Mind. The earth's orbit is not Substance. Life, Truth, and Love are Trinity in Unity. Spirit means quantity and quality. These phrases have no meaning: there is none for them to have. Neither is there any meaning in the words, *God is All-in-all.* The only All is All. As for the statement that the allness of Deity is His oneness, it illustrates the fact that Christian Science worships the None. The oneness of Deity, if Deity had oneness, would be His noneness. As for her statement that Mind occupies Space, it does not: Matter, not Mind, occupies Space. She is quite right, where she says that mathematics are metaphysical: I have just said so myself. But I never said, nor did De Quincey, that the reversal of a

string of words is mathematics, or proves anything. For example, Reverence, Humility, Logic, deny Christian Science, Theosophy, Esoteric Buddhism. Esoteric Buddhism, Theosophy, Christian Science, deny Logic, Humility, Reverence. Again, there is no pain in mathematics, and no mathematics in pain: no paving-stones in Mind, and no mind in paving-stones: no matter in Death, and no death in matter: no matter in Evil, and no evil in matter. Indeed, we are not getting on, at this rate. Let us try again. *God being all, nothing is matter.* Why? Surely, if God be all, there is nothing that is not God. *There is no substance in matter.* Of course there is not. *Then being will be recognised as spiritual, and death will be obsolete.* But why should Death, on that account, be obsolete? And what is the use of saying that *Life denies Disease*, whereas Disease is the direct and immediate act of Life? And, when Christian Science says that there is no substance in matter, what does she mean by *is*, and what does she mean by *in?* Substance and Matter are easy words: but Is and In are two of the hardest words that ever were invented. *God is All-in-all.* What does she mean by *is?* In what sense is He the objects round me as I sit writing here? I do most firmly believe that "we see all things in God." I am quite sure that I could not otherwise tell the difference between my pen and my inkpot. The very words, *objects round me*, express Absolute Reality.

Nothing is more real than the Unity of Subject and Object: and, when I say *pen*, I am in this Unity. My pen is real, because it is not I: and I am real, because I am not my pen. It and I are real in Unity, real in God. Christian Science is under the delusion that my pen, somehow, is not real, because all the Reality is used up by God. Whereas, if He were not, my pen would not be, nor I either. It and I are in Him. What could be more really real than that? No wonder that Christian Science evades, with happy laughter, heart-searching words like Is and In.

Of Evil

Evil has no reality. It is neither person, place, nor thing, but is simply a belief, an illusion of material sense.[7] God, good, being ever present, it follows in divine logic that evil, the suppositional opposite of good, is never present.[8]

Here Christian Science throws to the winds all that she has just said. A moment ago, she exiled God out of our lives into Absolute Reality: now, she wants Him back. I must ask her once more to face this Eternal and Infinite and Ever-present Truth, that two and two make four. This divine fact is Absolute Reality. It is so absolutely real, that it has nothing to do with Good and Evil. There is comfort, for all of us, in mathematics, more comfort than we can see at first sight. The propositions of Euclid, and the multiplication table, seem so far from any kind of religious fervour.

Yet, as surely as the heavens are telling the glory of God, and the firmament showing His handiwork, so two and two, making four, and the angles at the base of an isosceles triangle, being equal, are eloquent of Him. They tell us, that Absolute Reality is neither Good nor Evil. That sounds a lame conclusion. But what more do we want? What business have we, with our pin-point selves, and our lives hardly visible under a microscope, to drag Absolute Reality down into the practical affairs of a world that we do not fully understand, nor ever will? Absolute Reality is mathematical, not ethical. We know that Good and Evil are labels for our experiences; which are so small that they have to be labelled, or we should be sure to leave them behind. Somehow, there is a reason, as for Good, so for Evil. In this world, our one chance is neither to reason about them, nor to try to reconcile them, but to believe in both of them.

Of Sin

Sin, sickness, and death are comprised in human material belief, and belong not to the divine Mind. They are without a real origin or existence. They have neither Principle nor permanence, but belong, with all that is material and temporal, to the nothingness of error, which simulates the creations of Truth.[9]

Here we see why Christian Science was in such a hurry to explain away Evil. She had to explain away Evil, that she might be free to explain away

Sin. In April of last year, a leading Christian Scientist, at an Albert Hall meeting, said, "The fact (is) revealed, in Christian Science, that God is sinless, that sin therefore has no Divine authority, and consequently no real power, that it has no intelligence or mind, no natural being or existence in God, that it has no law, no influence, no attractiveness, no presence or manifestation, no power of suggestion or thought, that it is no part of God, and therefore no part of man." You can see and hear him, as you read, playing off, by the use of this long string of dull negatives the fact of God against the fact of sin. That is what comes of deifying man at God's expense. Another Christian Scientist has tried, by the use of positives mixed with negatives, to present a recognisable picture of sin, without openly breaking with Christian Science. "Sin has no place in the eternal realm of Infinite Truth where all is pure and holy. Therefore, Christian Science places it on the human plane. On this plane it is real. So real that the Bible was sent to awaken the world," etc. But what right has he to say that in the eternal realm of Infinite Truth all is pure and holy? Two and two are there, eternally making four; an occupation which is neither pure nor holy. There, also, are the mathematics of chemistry, including the action of absinthe on the drunkard's brain: and the mathematics of the movement of solid bodies, including

the behaviour of a volcano and the shock of railway trains in collision. The wreckage of drunkards, mountain-sides, and passengers is neither pure nor holy: still, these disasters do inhabit Eternity, and are represented, somehow, in the eternal realm of Infinite Truth. It is but a poor compliment to God, to refer Evil and Sin to "our mortal plane." If God were not, Evil and Sin would not be on our mortal plane: for there would not be any mortal plane, where they could be. Now comes the question, If God be All-in-all, and Sin be "native nothingness," what is Man?

Of Man

Man is spiritual and perfect. . . . Man is the idea of divine Principle. He is the compound idea of God, including all right ideas; the generic term for all that reflects God's image and likeness. . . . Man is incapable of sin, sickness, and death, inasmuch as he derives his essence from God, and possesses not a single original, or underived, power.[10] God is the Principle of man, and man is the idea of God.[11]

Here Christian Science is trying to state the Platonic doctrine of Ideas. But the Idea of Man, the Type, is "laid up in Heaven," as Plato said of the Idea of the State. The Idea of Man is not Man. This Idea, Type, Form, or Pattern reflects nothing, possesses nothing, includes nothing, and is conscious of nothing. See into what difficulty Christian Science has got, with her vague use of words. She says that we are, in Reality, not men, but Arche-

typal Man. In place of men, she puts the Platonic Idea of Man: with this result, that her Platonic Idea of Man is just her idea of men, and she has on her hands all that men call Man, all that we call Us. What is her next move? Wonderful woman, she is not at a loss: she ties up, in one very large bundle, all that we call Us, and names it *Mortal Mind*.

Of Mortal Mind

Mortal mind is not an entity.[12] As Mind is immortal, the phrase *mortal mind* implies something untrue and therefore unreal; and, as the phrase is used in teaching Christian Science, it is meant to designate something which has no real existence. Indeed, if a better word or phrase could be suggested, it would be used.[13]

Scientific Translation of Mortal Mind

First Degree: Depravity

Physical. Evil beliefs, passions and appetites, fear, depraved will, pride, envy, deceit, hatred, revenge, sin, sickness, disease, death.	Unreality.

Second Degree: Evil beliefs disappearing

Moral. Humanity, honesty, affection, compassion, hope, faith, meekness, temperance.	Transitional Qualities.

Third Degree: Understanding

Spiritual. Wisdom, purity, spiritual understanding, spiritual power, love, health, holiness.	Reality.

In the third degree mortal mind disappears; and man as God's image appears.[14]

The King's Librar

Did anybody ever hear the like of that? Was there ever such a lot of words without a meaning? Here is something, which is nothing, yet is everything, from unreality up to reality: at which point, just as it begins to be interesting, it disappears. It is all the works of the devil, and all the fruits of the Spirit. It is "not an entity": therefore, honesty, which is one of its many transitional qualities, is "not an entity." Even Christian Science fails to define Mortal Mind. It is everybody who is not a Christian Scientist. It is all that she left out, when she was making a God of Man.

But what can we expect of her, once we have caught her using the dreadful word *Entity?* This mouldy old word, born and bred in Scholastic logic, is derived from Ens, and must be taken to mean the quality of Being, or, *What it feels like, to Be.* Thus, there is Identity, which means, *What it feels like, to be the same;* and there is Nonentity, which means, *What it feels like, not to be.* But there is no such thing as *an* entity. Therefore when Christian Science says that "Mind is not an entity within the cranium," [15] we must answer (1) *Within* refers to Space, and Mind is not in Space; (2) Entity refers to Quality, and Mind is not Quality; (3) it is nonsense to talk of *an* Entity.

Thus far, we have learned from Christian Science that Mind is All, and that Mortal Mind is all that Mind which Mind is not. Holding tight to this

clear doctrine, let us contemplate the Universe in terms of Mind.

Of Matter

Science shows that what is termed *matter* is but the subjective state of what is herein termed *mortal mind*.[16] The verity of Mind shows conclusively how it is that matter seemeth to be, but is not. Divine Science, rising above physical theories, resolves *things* into *thoughts*, and replaces the objects of material sense with spiritual ideas.[17] Matter and mortal mind are but different strata of human belief. The grosser substratum is named matter. The more ethereal is called human, or mortal mind, and is the illusion that is called mind in matter.[18]

Here Christian Science puts in very odd language a very old thought, which was popularised by Berkeley. And, of course, Berkeley is perfectly delightful. No writer more quickly brings the sense of wonder into the life of the average man. *I see the sun, which shines, and the grass, which looks green.* These words, my brethren, were spoken by Sister Anne, looking out from the walls of Bluebeard's castle: but, oh, consider that the grass is not green, unless we are gazing on it; nor is the sun bright, nor warm, unless we are conscious of it; nor did Sister Anne's voice make any sound, save to her and Fatima. I could preach a thousand sermons, all as good as that, out of Berkeley. But what would he have said to Christian Science's account of Man, and of Mortal Mind? His teaching is plain enough: that our sensations are a great

mystery, and the visible world is a sort of message, or "divine language." And he says it all, as anybody of his admirable temperament would say it, in the very simplest words. If Man be eternal, away goes Berkeley. If Mind be All, away goes Berkeley. It is just because we are really here, that the material world is really there; that is what he says. I cannot think of any philosopher who would have laughed more heartily over *Science and Health*.

Of "Material Knowledge Illusive"

Knowledge gained from matter, and through the five senses, is only temporal, — the conception of mortal mind, the offspring of sense, not of Soul, Spirit, — and symbolizes all that is evil and perishable. *Natural science*, as it is commonly called, is not really natural or scientific, because it is deduced from the evidence of the physical senses.[19]

But the laws of matter are just as metaphysical as the laws of mathematics: for they are the same laws. As two and two, making four, are Absolute Reality, so gravitation, and atomic action, and all such facts, are Absolute Reality. It is in the eternal realm of Infinite Truth, where all is pure and holy, that lumps of sugar melt in cups of tea, and safety-matches strike only on the box. That is why we call Nature the work of God: because the laws of Nature are applied mathematics, "eternal in the heavens." As for this talk about temporal know-

ledge, and knowledge gained from matter, it is not serious. To gain knowledge, there must be the knowing Mind. To deduce evidence, there must be the deducing Mind, which hears all the senses, and unites and arranges their evidence, and is itself none of them, nor all of them. No knowledge is gained from matter; and all knowledge is eternal. The "so-called laws of matter" are not "false beliefs in the presence of intelligence and life where Mind is not." [20] They *are* Intelligence, *are* Mind.

Of "Human Reproduction" and "Formation from Thought"

From mortal mind comes the reproduction of the species, — first, the belief of inanimate, and then of animate matter. According to mortal thought, the development of embryonic mortal mind commences in the lower, basal portion of the brain, and goes on in an ascending scale by evolution, keeping always in the direct line of matter, for matter is the subjective condition of mortal mind. Next we have the formation of so-called embryonic mortal mind, afterwards mortal man or mortals. All this while, matter is a belief, ignorant of itself, ignorant of what it is supposed to produce.[21] Ossification . . . is as directly the action of mortal mind as dementia or insanity. Bones have only the substance of thought which formed them. They are only phenomena of the mind of mortals. The so-called substance of bone is formed first by the parent's mind, through self-division. Soon the child becomes a separate, individualised, mortal mind that takes possession of itself and its own thoughts of bones.[22]

Here we must be patient, or we shall despair. Mortal mind, we are told, is something which has

no real existence. Out of it comes reproduction. Mortal mind is not an entity, yet it is at one time embryonic. This once embryonic non-entity is situated, according to itself, in the basal portion of an illusion, which is its own subjective condition. Here, it is developed. Next, it is formed. All this while, the illusion is a belief, which, like all beliefs, is ignorant of itself: and its action is ossification.

But why should we trouble over this blend of a very little physiology and psychology with a great quantity of home-made neo-Platonism that has gone bad? What are "phenomena of the mind"? How can a mind be "self-divided"? How can a child "become" a mind? If it can, why should not a fiddle become a tune, or a ham-sandwich become a sense of repletion?

Patience, I say. There are two words, anyhow, which mean something: Insanity, and Ossification. Christian Science professes to cure insanity: and, in due time, we shall come to that part of her works. And she does believe that, when we are all Christian Scientists, and have arrived at a full understanding of Being, women will conceive and bear children by a purely mental process. They will think babies into existence, mind-begotten mind-babies. She says that it will be possible, some day, "to abolish marriage, and maintain morality and generation." [23] And again: "Proportionately as human generation ceases, the unbroken links of eternal harmonious

being will be spiritually discerned; and man not of the earth earthly but coexistent with God will appear." [24] In 1875 she said: "Spirit instead of matter will be made the basis of generation." [25] In 1881 she said: "The time cometh when there will be no marrying or giving in marriage. Soul will ultimately claim its own, and the voice of personal sense be hushed." [26] In 1888 she hinted that marriage will come to an end, when people have learned that "generation rests on no sexual basis." [27] In 1898 she said: "The propagation of their species by butterfly, bee, and moth, without the customary presence of male companions, is a discovery corroborative of Science of Mind." [28] In 1903 she drew back an inch or two, and said: "I never knew but one individual who believed in agamogenesis; and that one had a lovely character, was suffering from incipient insanity, and Christian Science cured her. I have named her case to individuals, when casting my bread upon the waters. . . . The perpetuation of the floral species by bud or cell-division is evident, but I discredit the belief that agamogenesis applies to the human species." But, four lines lower down, came the statement, "Proportionately as human generation," etc.: and then, this crowning sentence, "Mortals can never understand God's creation, while believing that man is a creator." * [29]

* For a full and clear account of Christian Science on Marriage, see Mr. Lyman Powell's book, *Christian Science, the Faith and its Founder* (G. P. Putnam's Sons), Chapter VIII.

She does indeed look forward to a time when a man and a woman, by mere agreement as to the unreality of matter, will have mind-babies: and, I suppose, will determine their "gender" by mutual consent. That is why she is so keen, here, over this question of ossification. We shall return to it when we come to her views on the doctrine of the Incarnation.

Meanwhile, she is like the dog in the fable, that tried to seize the shadowy bone in the water, and thereby dropped the real bone. She is trying to get hold of the Platonic Idea of Bone, the Bone-as-it-is-in-itself. But that Absolute Bone belongs to the Absolute Baby, the Baby-as-it-is-in-itself: it will never belong to a human baby. On our mortal plane, human bones belong to human babies. To belong is to be related; and Relation is Reality. Therefore, they are real bones, belonging to real babies. Moreover, the bones of a baby, and the "gender" of a baby, are in the structure of that baby: they are under the laws of structure, which are the laws of Nature, which are mathematical laws, which are Eternal Truth. Moreover, the baby's bones are real, because they play Object to the baby's Subject: and the baby's *possession of its own thoughts of bones* is that magnificent Reality, the Unity of Subject and Object. Have it any way you like, bones in babies are as real as the fact that two and two make four. The more you interpret bones as thoughts, the more, not the less, real is every bone

here on this earth, even the bones which do not belong to anybody.

Of the Brain

The belief that a pulpy substance under the skull is Mind, is a mockery of intelligence, the mimicry of Mind.[30] To be on communicable terms with Spirit, persons must be free from organic bodies.[31]

The old antagonism, between the materialist interpretation of consciousness and the transcendentalist, has mostly been upheld by combatants who thought hard, and used words with some regard for their meanings. Christian Science has got hold of the words, but not of the meanings: witness this phrase, *To be on communicable terms with Spirit, persons must be free from organic bodies.* Why? Am I not free from my organic body, if it be not I, but mine? She says that I am a "person"; that I have, not am, a body. It follows, that I must use my organic body, as one uses a telephone. If I play the fool with it, Spirit will not be able to get through to me. My one hope of being on communicable terms with Spirit, to say nothing of good terms, is, to keep my brain in working order. This brain, that she calls "pulpy substance," this miracle of a thousand million miracles, every cell of it a miracle, this divine fabric, if it be not I, but mine, and I own and work these innumerable miracles — why, that is enough for me.

Of other Parts of the Body

Of the Muscles. Because the muscles of the blacksmith's arm are strongly developed, it does not follow that exercise has produced this result. The trip-hammer is not increased in size by exercise. Why not, since muscles are as material as wood and iron? Because nobody believes that mind is producing that result on the hammer. . . . Not because of muscular exercise, but by reason of the blacksmith's faith in it, his arm becomes stronger.[32]

Of the Heart. The valves of the heart, opening and closing for the passage of the blood, obey the mandate of mortal mind as directly as does the hand, moved evidently by the will.[33] Mortal mind forms all conditions of the mortal body, and controls the stomach, bones, lungs, heart, and blood, as directly as the volition or will moves the hand.[34]

Under the spreading chestnut tree the village blacksmith stands: the muscles of his brawny arm are well developed, because mortal mind attributes their development to exercise. In reality there is no mortal mind. The trip-hammer would be larger after a job, if only we all thought so. But take a heart obstructed by valvular disease, or a portion of bowel, or any other hollow muscular organ of the body, obstructed. In such cases, you get the same increase of muscular development, the same "hypertrophy" that you get in the blacksmith's arm. But, in these cases of compensatory hypertrophy, mortal mind had no idea what was happening: it was as ignorant as the trip-hammer. Again, in what sense can we say that mortal mind moves the heart? For, of course, the fœtal heart is beating

months before the child "becomes a mortal mind." Christian Science would say that the fœtal heart beats because the mother is thinking of it. But it goes on beating, though she be asleep, or drunk, or insane. And in what sense can we say that mortal mind "controls the blood"? For instance, after the ligature of a large artery, the tissues formerly supplied by that artery are supplied by the collateral circulation: a new system, a new course of the blood, is established for that purpose, unknown to the patient. Is that collateral circulation created by his thought? Or by the general opinion of the medical profession?

Of Life

Life is eternal. We should find this out, and begin the demonstration thereof.[35] It has been demonstrated to me that life is God.[36]

Christian Science is very fond of these three words, *God is Life*. I have tried hard, but cannot see any meaning in them: no, not even when she says them backward, "showing mathematically their exact relation to Truth." *Life is divine Mind. Life is God, as the Scriptures imply.* I know, of course, that, if God were not, there would be no Life: nor Death either. There would be nothing to live, and nothing to die. But Christian Science, saying that Life is divine Mind,[37] is playing on the word Life, using it in a sense which turns it into nonsense. For,

if God be Life, and God be All-in-all, it follows, that paving-stones have Life. It follows, also, that Death has Life. She keeps jumping from neo-Platonism to Animalism, and back.

Of "Possibilities of Life"

The less mind there is manifested in matter, the better. When the unthinking lobster loses his claw, it grows again. If the Science of Life were understood, it would be found that the senses of Mind are never lost, and that matter has no sensation. Then the human limb would be replaced as readily as the lobster's claw, not with an artificial limb, but with the genuine one.[38]

If God be Life, it follows, that the unthinking lobster is nearer than the Christian Scientist to God. Somewhere in the future, as we shall have mind-babies, so we shall have mind-arms and mind-legs, after the loss of their illusory predecessors. A horrible picture, of a world full of Christian Scientists, all with bodies purely mental. If God be All-in-all, how can a blighted bud be, as she says,[39] unnatural? First, the bud was all right: then came a cold night, and it was blighted. On March 31st, let us say, it was in the eternal realm of Infinite Truth, where all is pure and holy. On April 1st, it was a falsity of sense, a changing deflection of mortal mind. Christian Science is confounding the Platonic Idea, the Archetypal Bud, with real buds. The Bud-as-it-is-in-itself never gets blighted, for this reason, that it never gets born. Buds that

get born, real buds on real trees, do, some of them, get blighted, in the course of their life: and Life, she says, is God.

Here let us halt, for we have come a long way. We can see, through all the many pages of *Science and Health*, somebody trying hard to put in words a state of mind which is beyond words. Rags of Plato and of Aristotle, of the Schoolmen, of Spinoza, Berkeley, and the Evangelists, dance in her mind; and she writes it all down, like a *planchette*. She is bewitched by words, and lies at the mercy of capital letters. *Science and Health* is 214,000 words long, and such words. Corporeality, ontology, theogony, chemicalisation, entity, dematerialisation, mentality, brainology, actuality, supposititious consciousness, noumenon, the Ego-God, equipollence, inharmonies, somethingness, allness, oneness — see Christian Science caught in her own toils, in the love of long words. Consider, for example, her

Scientific Ultimatum

God is Mind, and God is all; hence all is Mind. On this statement rests the Science of being; and its Principle is divine, demonstrating harmony and immortality.[40]

She desires the One. But would she be content to believe in Supremum Ens? It is neither Good nor Evil, neither God nor Man, neither Life nor Death; it makes Nothing, does Nothing. It is not even the One, unless there be the Other. It is

the present participle of the verb to Be. This will never do: she must have some warmer Reality than Supremum Ens. Think how Mrs. Eddy, in *Retrospection and Introspection*, describes her discovery of Christian Science: —

> The moment arrived of the heart's bridal to more spiritual existence. When the door opened, I was waiting and watching; and lo! the bridegroom came. My heart knew its Redeemer. Soulless famine had fled.[41] Blanched was the cheek of pride. My heart bent low before the omnipotence of Spirit, and a tint of humility, soft as the heart of a moonbeam, mantled the earth. Bethlehem and Bethany, Gethsemane and Calvary, spoke to my chastened sense as by the tearful lips of a babe. Frozen fountains were unsealed. Erudite systems of philosophy and religion melted, for Love unveiled the healing promise and potency of a present spiritual *afflatus*.[42]

Here, in her autobiography, we have the true Mrs. Eddy. Other hands have been at work on *Science and Health;* but here is Mrs. Eddy alone. And what could be less like "the bridegroom" than Supremum Ens?

No wonder that erudite systems of philosophy and religion melt at the coming of Christian Science. It is less trouble to melt than to argue with her. They dislike having to move; they had got fond of the place: but, once the tone of the neighbourhood begins to go down, what is the good of stopping? *Let us melt, right away, and have done with it,* they say to each other, *or she will call on us, and then we*

shall have to ask her to dinner: and she does behave in such an odd way, and says such horrid things about other people. They depart, these dear old philosophies and religions, and leave the world to darkness and to her. *God being All, matter is Nothing:* here is a darkness that may be felt. Groping in it, I found the Psalmist, still asking, *What is man, that Thou art mindful of him?* Well, says Christian Science, man is a Platonic Idea. If we protest, and say that we are not, and that we ought to know, she calls us Mortal Mind. With Mind, Man, Mortal Mind, and Matter, which is Mortal Mind rubbed through a sieve, her Universe is, practically, complete. A fine day, a smooth sea, a healthy baby, a clear skin, are manifestations of Supreme Being, harmonies from the Infinite, smiles from the Father. A storm, a sea that makes one sick, a baby in a fit, a rash, are unnatural deflections, illusions of mortal mentality, absences of God. It follows, that her God, the Supreme Being of Christian Science, is the God of Being Supremely Comfortable. Now, for the overwhelming collision with the Christian Faith. Why is this collision inevitable? Because she must work miracles, reduce dislocations, repair diseased bones, stop fevers, and remove tumours. Till she has got at Christ, she cannot work miracles.

Note

I have tried to put in plain words the contrast between Philosophy and Christian Science. Only, to do that, I had to be silent over the fact that she is incessantly contradicting herself. What she affirms, she presently denies. Let alone the innumerable changes and expurgations made in successive editions of *Science and Health*, there is any amount of contradictions in one and the same edition. A long list of them is given by the Dean of Norwich, in his very useful book, *Christian Science, contrasted with Christian Faith, and with Itself* (London, Society for Promoting Christian Knowledge, 1903).

II

THE CHRISTIAN FAITH AND CHRISTIAN SCIENCE

A FEW references to Mrs. Eddy's *Science and Health* and one or two to her other writings will suggest the relations of Christian Science to the Christian Faith.

The theory of three persons in one God, the idea of a personal Trinity, suggests to her polytheism.[1]

"The true Logos is demonstrably Christian Science." [2]

Her "scientific explanation" of the atonement is that "suffering is an error of sinful sense which Truth destroys, and that eventually both sin and suffering will fall at the feet of everlasting Love." [3]

Of the Incarnation she says: —

"Those instructed in Christian Science have reached the glorious perception that God is the only author of man. The Virgin-mother conceived this idea of God, and gave to her ideal the name of Jesus. The illumination of Mary's spiritual sense put to silence material law and its order of generation, and brought forth her child by the revelation of Truth, demonstrating God as the Father of men." [4]

She declares that it was Jesus' understanding of this divine Science — "that the Ego was Mind

instead of body, — that matter, sin, and evil were not Mind"[5] which brought upon him the anathemas of his age. Of his disciples she remarks that only eleven left a "desirable" historical record.[6]

Of his miracles she would have us believe that Jesus restored Lazarus by understanding that he had never died. "Had Jesus believed that Lazarus had lived or died in his body, he would have stood on the same plane of belief with those who buried the body, and he could not therefore have resuscitated it." When men are awakened from the belief that all must die, they can restore by spiritual power those who thought they had died — but not till then.[7]

Of the Resurrection we are told that in the three days after the crucifixion

> "Jesus met and mastered, on the basis of Christian Science, namely, the power of Mind over matter, all the claims of medicine, surgery, and hygiene. He took no drugs to allay inflammation. He depended not upon food or pure air to resuscitate wasted energies. He required not the skill of a surgeon to heal the torn palms, and bind up the wounded side and lacerated feet. . . . It was a method of surgery beyond material art, but it was not a supernatural act."[8]

Of the promise in the words of St. John, "He shall give you another Comforter, that he may abide with you *forever*," we are told: "This Comforter I understand to be Divine Science."[9]

Also, we learn, from *Science and Health*, that the

Millennium will come, when Christian Science shall have made her enemies her footstool. Nature will be a series of mental processes. Things will be resolved, by the opinion of the majority, into thoughts: and the world will be made of Platonic Ideas. The Day of Judgment, *dies iræ dies illa*, will be an extension of the Millennium. The Universe will come to an end, for we shall pronounce it an illusion. In Christian Science, we shall unanimously think the Universe down, vote it away, unmask its native nothingness, expose its non-reality, and agree that it is not there. We shall decline to recognise Matter. Thereupon, the earth will pass away, and the heavens, and there will be no more sea. Mind, at last, will come in glory, to judge the quick — there will be no dead — that Mind, which is in Christian Science; and will reign, eternally, over Nothing.

Also, we have what Mrs. Eddy says concerning herself: —

> No person can take the individual place of the Virgin Mary. No person can compass or fulfil the individual mission of Jesus of Nazareth. No person can take the place of the author of SCIENCE AND HEALTH, the discoverer and founder of Christian Science. . . . The second appearing of Jesus is unquestionably the spiritual advent of the advancing idea of God as in Christian Science.[10]
>
> God hath thrust in the sickle, and he is separating the tares from the wheat. This hour is molten in the furnace of Soul. Its harvest song is world-wide, world-known, world-great. . . . Let

error rage and imagine a vain thing. Mary Baker Eddy is not dead. . . . Those words of our dear, departing Saviour, breathing love for his enemies, fill my heart: "Father, forgive them; for they know not what they do." [11]

But we need not stay over the divine honours claimed or accepted or not refused by the Founder of Christian Science. There is an admirable account of them in Mr. Lyman Powell's book. What concerns us is the parody, by Christian Science, of the Christian Faith. It is not a question of orthodoxy; it is a question of decency. I learn from Mr. Lyman Powell, that Christian Science, when she talks of the "dual personality" [12] of Christ,* is reviving the Nestorian heresy: and I do not need his learning to see that her version of the doctrine of the Incarnation is new and feminine. I note, in passing, that she is the Word, also the Comforter, also the Second Advent, and the Last Day; and that she frequently receives honourable mention in the Apocalypse. I note, also, that she does not favour "audible prayer," [13] or the use of prayers for the sick [14]: and that she, who has endlessly revised and expurgated, without sense, without conscience, her

* "With the personality of Jesus Christ divided into a mere man called Jesus, who was not always wise, and never had as high a revelation as Mrs. Eddy's, and a mere idea called Christ, who reappears to-day in Christian Science and no other faith, Mrs. Eddy shows a certain familiarity in dealing with the Incarnation which is disquieting even to the unconventional." — Lyman Powell, work cited.

Divine Revelation, says that we, who are not her disciples, worship "a corporeal Jehovah." [15] Let all that, and much else, go. Nothing will ever stop Christian Science from disgracing herself in public. But I do wonder that she did not keep her hands off the Lord's Prayer and the Lord's Supper.

Every Sunday, in every Church of Christ, Scientist, her version of the Lord's Prayer is read aloud, sentence by sentence, with that version which we owe to the mistaken views entertained, by Jesus, of Deity. The audience, with one of the readers, recites the Christian version: and the other reader recites the version which Mrs. Eddy understands "to be the spiritual sense of the Lord's prayer":

Our Father which art in Heaven.
Our Father-Mother God, all-harmonious.
Hallowed be Thy name.
Adorable One.
Thy Kingdom come.
Thy Kingdom is within us, Thou art ever-present.
Thy will be done on earth, as it is in heaven.
Enable us to know — as in heaven, so on earth — God is supreme.
Give us this day our daily bread;
Give us grace for to-day; feed the famished affections;
And forgive us our debts, as we forgive our debtors.
And infinite Love is reflected in love.
And lead us not into temptation, but deliver us from evil;
And Love leadeth us not into temptation, but delivereth us from sin, disease, and death.
For Thine is the Kingdom, and the power, and the glory, forever.
For God is now and forever all Life, Truth, and Love.[16]

The alternating sentences produce a well-marked, almost physical, nausea, as if one had got suddenly into foul air. The difficulty is to sit still; to resist the longing to get away, out into the street, the sound of traffic, the sight of the sky. But I am not sure which is the worse, her parody of the Lord's Prayer, or her parody of the Lord's Supper.

> Obeying his precious precepts — following his demonstration, so far as we apprehend it — we drink of his cup, partake of his bread,* are baptized with his purity. . . . The true sense is spiritually lost, if the sacrament is confined to the use of bread and wine. . . . The Passover, which Jesus ate with his disciples, . . . was a mournful occasion, a sad supper, taken at the close of day, — in the twilight of a glorious career, with shadows fast falling around; and this supper closed forever Jesus' ritualism, or concessions to matter. What a contrast between our Lord's last supper, and his last spiritual breakfast with his disciples in the bright morning hours, at the joyful meeting on the shore of the Galilean Sea! This spiritual meeting with our Lord, in the dawn of a new light, is the morning meal which Christian Scientists commemorate.[17]

Probably it is the latter. I should have thought that every decent man or woman would stop short of insulting that Sacrament. *This do in remembrance of Me.* No, says Christian Science, let us do something else. *He took bread, and brake it.* Never mind that, says she: it was His last concession to Matter. *This is My blood.* Then she is offended. Blood, pain, death, are illusions of mortal mind: away with

* S. & H. Ed., 1903, his bread. Ed. 1898, his immortality.

them. I should have thought that the doctrine of the Presence in the Lord's Supper would have pleased even her: it represents all that she might be worshipping to-day, if she had not lost her head. And why is it that she will have nothing to do with the Lord's Supper? Because it was "a mournful occasion." Here, at last, we are at the heart of Christian Science. Anything to be comfortable, to be able to forget sin, disease, and death. "The less said or thought of them, the better." [18] That is her desperate advice. It was not wise of Jesus to think of death. He may even have hastened or caused His death, by talking so much about it. *I lay down My life for the sheep.* How unwise, to think like that: it was enough to kill anybody.

I, if I be lifted up — why, He might have avoided the cross, and lived to a good old age, if only He had set His mind that way. Here, in this unwholesome terror and loathing of pain and of death, you see Christian Science, at last, naked. We are not to think of death: we are to deny pain. *Crucifixus, passus, et sepultus est.* We are not to talk or think of *passus*. The scientific explanation of the Passion is, that suffering is an error of sinful sense which Truth destroys. The Agony in the Garden, the Scourging, the torture of the Crucifixion, were errors of His sinful sense. They did not hurt much. He was thinking of something else, all the time.[19] They did not, in Reality, hurt. Let us forget these dismal

occasions, and have a Last Breakfast, without any elements, and no Cross, and no Passion, and all Resurrection. We like the Resurrection: we feel that we could, with a little more understanding, do it ourselves. This "Communion-service" of the Church of Christ, Scientist, is held once or twice a year. It is nothing more than silent prayer. It is the one meeting at which the audience kneel. A Christian Scientist tells me that it is "not a special service, only something extra." It has just been abolished from the great Boston Church of Christ, Scientist. It was only once a year: and the crowd was inconvenient. So Mrs. Eddy, in June 1908, issued the following order: —

The house of the Mother Church seats only 5000 people: and its membership includes 48,000 communicants: hence the following — The branch-churches continue their Communion-seasons, but there shall be no more Communion-season in the Mother Church that has blossomed into spiritual beauty, Communion universal and divine. "For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ."

In contrast with this order, we have what Mr. Chesterton says of Christian Science: —

"The cultivated people of our time will generally tend to say of Christian Science that it is a grand and pure philosophy preached, perhaps, by unbalanced or unpleasant people. But I, for one, should say exactly the opposite. I say that Christian Science is a mean and disgusting philosophy, preached by people who are quite nice. They are all right; it is only their creed that comes

from hell. The doctrine that pain and death are not real at all, except in so far as their victims are cowardly enough to submit to them, is a diabolical doctrine, obviously calculated to produce all the purely diabolical qualities, such as intellectual cruelty and contempt for the weak. . . . Christ came on earth to smash the man who felt himself strong. And He did, in the most effective and final manner, smash the man who felt himself strong; for He opposed to him the God who felt Himself weak. Human beings henceforward were not to be humiliated by the limitations of pain and death; for Deity itself has admitted them. Christian Science says that pain is not a reality. Christianity says that pain is so great a reality that even the Creator could feel it. Christian Science says that a man need not think of death at all. Christianity says that even God thought of it with awe. Marred by a million other mistakes, betrayed and tortured through the agony of eighteen centuries, Christianity has never lost its strongest and most distinctive note, the physical note; the talk of the body and the blood. Even since the Crucifixion a certain actuality, and, therefore, a certain sanctity, has clung round the hard pain of prosaic men." —G. K. Chesterton, *Daily News*, April 11, 1908.

The crest, on my copy of *Science and Health*, is a very large and earthly crown, such as the kings wear in a pack of cards. Stuck inside this crown, and fallen sideways, is a very small cross, about one-tenth the size of the crown. There must be a "spiritual interpretation" of this tumbling-down of the little cross. Rays of glory proceed on all sides from the crown, but none from the cross. The motto round this crest is, "Heal the sick, raise the dead, cleanse the lepers, cast out demons." It ought to be, "Heal the sick, cleanse the lepers,

raise the dead, cast out devils." Christian Science does not believe in angels or in devils. But that is no reason why she should say *demons*. Crest and motto, between them, proclaim the vulgarity of Christian Science, and her contempt or hatred of the Christian Faith. She had better have this motto — "If thou be the son of God, come down from the cross." For she was there, when it all happened: she was in the crowd, saying then what she says now. It is her final offer — "If he be the King of Israel, let him now come down from the cross, and we will believe him."

III

LIFE AND CHRISTIAN SCIENCE

It is one of the most frequent sayings of Christian Science, and one of the most false, that God is Life. Here are two words of so great difficulty that a shelf of books might be written about them. What does she mean by Life? Is it right, or wrong, to say that Life is Lives?

We speak at one time of the lives of animals; at another, of animal life. We say, of some accident, that many lives were lost, or that there was a great loss of life. In common talk, we assume that lives are life. But would Christian Science admit that Life is Lives? If she would, it follows, that God is Lives; a very grotesque phrase. If she would not, what does she mean by Life? Truly, she has not given herself any trouble over this question, whether life be lives. She was in such a hurry to get away from Death, that she did not stop to define Life. Besides, it is not her way to assign particular meanings to her words. Yet I think that she means, nine times out of ten, by Life, herself; her intellectual pursuits, her works of healing. That is not the usual meaning of the word Life.

If God be Life, it follows that He is the cause of every infective disease: because the germs, which are the disease, have Life. That is why the diseases are infective, because the germs are alive. If they were not alive, there would be no cholera, plague, malaria, typhoid fever, and so forth. But, for the present, let us neglect these lower forms of life, and consider the higher animals, and them alone. What has she to say about them? In *Science and Health*, she gives us a long chapter on Creation. From end to end of it, not one word is said of any creature but Man; except for a chance phrase or two, such as this — "You may rise to the spiritual consciousness of being, even as the bird which has burst from the egg, and preens its wings for a skyward flight" [1] — there is no hint of plant, or tree, or fish, or fowl, or brute, nothing to show that we are not the only creatures of God. Which way is a man to look, when he finds three of the six Days of Creation left out? Except for a few pointless allusions — the unthinking lobster, the ferocious beast, illustrations that are like the pictures in a baby's alphabet-book — *Science and Health*, for all its 214,000 words, gives us, practically, a world that has no animals in it. "Father-Mother is the name for Deity, which indicates His tender relationship to His spiritual creation." [2] What name shall indicate His relationship to His brute creation?

I was told, by a Christian Scientist, that animals

are *the lesser ideas of God.* It sounds Platonic: but I do not remember that Plato calls one Idea less than another. Besides, I am not thinking of the Idea, the Type, of Dog, Horse, or Cat. I am thinking of dogs, horses, and cats. Here is my dog, as I write, on the hearth-rug. What, "in Reality," is he?

God, Man, Mortal Mind, Matter — my dog is none of them. What then is he? For he really is. I cannot doubt that he is he, is real, is here, on the hearth-rug.

If animals were not real, Christian Science would not treat them. It may be news to the reader, that her followers treat animals. But I was told, by a practitioner —

We have many, many cases of the cure of animals. I have treated several animals. There was a gentleman, not long ago, who had three goldfinches sent up from the country, three such beautiful birds: and two of them had *passed on*, from the change of air and food, I suppose: and we were afraid the third was going to *pass on*. But I treated it; and, after a day or two, the bird was perfectly well, and began to sing. And there was a pigeon: it was ill, its eyes had begun to turn, and it was quite rough: you know how pigeons look when they are beginning to die: and I treated it, and it recovered. Dogs are very good for treatment: they are very responsive. The people I live with, have fowls: and one day the gentleman said to me, 'I'm just going to kill one of the new fowls: it is eating its own eggs.' And I said, 'Oh, don't kill it: it is such a beautiful bird.' So we put it in a separate partition; and I treated it. I realised God's idea — that it could not be God's idea, that the bird should eat its own

eggs. You see, it was something like what sin is in us. A few days later, it laid an egg, and didn't eat it. Then it laid two more, and didn't eat them. Then we put it back with the other fowls: and they lay about an egg each every day; and not one of the eggs is so much as pecked. Oh, we treat everything. I know a gentleman who treated a rat in his farmyard: and now the rat is playing about with the chickens.

Another Scientist told me the same; that believers often treat their own animals.* I asked, "Do they

* Compare also the *Christian Science Journal*, September 1897. "I am always glad to hear of animals being helped. I find they respond very quickly to Truth. A white Pekin duck, unable to take a step, was given two treatments, when it was cured. My sister said she never knew one to get well before with such a claim." Then follows the story of the healing of a colt. At eleven o'clock, the colt was declared by the same sister to be "ruined." In the afternoon, after treatment, *he was all right, he was up, walking around*. The *Daily Telegraph*, August 31, 1907, quotes a story, from a Christian Science publication, of a little girl who read *Science and Health* to a lame sparrow, till it flew away. And I have before me, as I write, a press-cutting — "From our own correspondent. New York. An elephant at the Zoo here, called Mad Tom, has been ill several weeks. To-day, a couple of Christian Scientists called, and asked permission to attempt the cure of Tom by absent treatment. Permission was readily granted, and, strangely enough, the animal seems to be better to-night than he has been for a long time." Indeed, Christian Scientists draw the line nowhere. Miss Feilding gives a long account of a London lady, who, when the curtains of a mantel-shelf caught fire, treated them by thought, while somebody else quenched them with wet cloths (*Faith-healing and Christian Science*, p. 190). And Mr. Lyman Powell records a story of the treatment of that irresponsive vegetable, an india-rubber plant.

treat flowers? For flowers, also, are, in a sense, alive." The answer was, "Of course you could, if you wished. Of course, it could be done. God is the life of the whole world. If anybody had a favourite plant, for instance, it could be done. You can do anything."

St. Francis, doubtless, prayed over sick animals. But Christian Science is not in favour of prayers for the sick. But the point is, that animals must be real, to be treated. She cannot treat them, unless they are there. They cannot be "responsive," if they are not real.

The mystery of this reality of their inner life is far and away the most impenetrable of all mysteries. What is an animal? What does it feel like, to be an animal? I am thinking of the nobler animals, such as we call not *it*, but *him* or *her*. I call my dog *him*, not because he is a male, but because he is a dog; as people call me *him*, not because I am a male, but because I am a man. My dog is "conscious." As we live and feel, so he lives and feels. What has Christian Science to say of his pleasures and his pains?

Let us take it, that they are illusions of canine mind. That is a thoroughly Scientist phrase. A biscuit, which my dog supposes to be a biscuit, is really matter, which is *the subjective state of what is herein termed canine mind*. It follows that, as mortal mind is to Man, so is canine mind to Dog. If

Man be "spiritual, eternal, perfect, the compound idea of God, the conscious identity of being, that which has not a single quality underived from Deity," why, so is Dog. That is all very well: it is easy to say that the Platonic Idea, the Dog-as-he is-in-himself, is somehow "laid up in Heaven." But how is Christian Science to get from Dog, with a capital letter, to my dog, with a small letter? The breakdown is equally disastrous, from Man to men, and from Dog to dogs. The "lesser ideas of God" are Horse, Dog, and Cat, not horses, dogs, and cats.

It is said that a certain architect, building some rooms over an archway, left out the staircase. That is what Christian Science has done: she has left out the staircase of the House of Life.

For each one of us, there are millions of the lower creatures of God. Ages before we came here, they suffered and died. All over the earth, we enslave, punish, mutilate,* kill, and eat animals: live by their death, and are made comfortable by their

* "In the months of spring and early summer, in this country, farm-places simply, so to speak, seethe with vivisection: male and female animals have these sensitive organs cut out of their bodies in full consciousness, and this is done on millions of animals annually. We know to a million or two, but there are many millions. You must not think that I am exaggerating about it: you will find it from the statistics returned by the Board of Agriculture every year." — Sir John M'Fadyean, *Second Report of the Royal Commission on Vivisection*, March 1907.

distress. Millions of them, to each of us: why has Christian Science left them out?

Because their sufferings are a dismal occasion, to be evaded, like the Last Supper: and their natural ways make havoc of her spiritual world, which is her only world. She does not admit, in her real world, any creature that will not promise to behave nicely. No accommodation is provided for animals that love to fight and tear and kill, or for internal parasites, or for mosquitoes with their stomachs full of malaria. And, when we laugh at her picture of God's world, as at a fairy scene out of a pantomime, she says that we believe in a corporeal Jehovah. That is what comes of leaving the animals out of Creation. She cannot put them back now, or find a place for them. She made her little doll's house without a staircase; and, to put in the staircase now, would wreck the top rooms of the doll's house. What can she have to tell us of the lives of animals?

Instead of them, she gives us her "spiritual interpretation" of them. This interpretation is contained in the *Key to the Scriptures*.[3] This Key contains a few random notes on Genesis and the Apocalypse; and a new version of the Psalm, "The Lord is my Shepherd," *showing, though faintly, the light that Christian Science throws on the Scriptures*.[4] To the rest of the Scriptures there is no Key. Then comes a Glossary, which "contains the metaphysical interpretation of Bible terms, giving their spirit-

ual sense, which is also their original meaning."[5] Here are some examples from this Glossary: —

Adam. Error; a falsity; the belief in "original sin," sickness, and death; evil; the opposite of good, God and His creation; a curse; a belief in intelligent matter, finiteness, and mortality; "dust to dust"; red sandstone; nothingness; the first god of mythology; not God's man. . . . A product of nothing, as the mimicry of something; an unreality, as opposed to the great reality of spiritual existence and creation; a so-called man; . . . the image and likeness of what God has not created, namely, matter, sin, sickness, and death. . . .

*Baptism.** Purification by Spirit; submergence in Spirit.

Children. Life, Truth, and Love's spiritual thoughts and representatives. Sensual and mortal beliefs; counterfeits of creation, whose better originals are God's thoughts, not in embryo, but in maturity; material suppositions of life, substance, and intelligence, opposed to the Science of being.

Dan (Jacob's son). Animal magnetism. . . .

Death. An illusion, the lie of life in matter; the unreal and untrue; the opposite of Life. . . .

Devil. Evil; a lie; error; neither corporeality nor mind; the opposite of Truth; a belief in sin, sickness, and death; animal magnetism. . . .

(*Elias*, *Euphrates*, and *Gad*, are all of them Christian Science.)

Gihon (river). The rights of woman acknowledged morally, civilly, and socially.

(*Ham* and *Issachar* are each a corporeal belief. *Hiddekel* (river), and *Holy Ghost*, are Divine Science. *Jacob* is first corporeal, then spiritual; so is *Judah*. *Kingdom of Heaven*, and *New*

* "Our baptism is a purification from all error."[6] One of Mrs. Eddy's students recalls how she once held a baptismal service without water. — Lyman Powell, work cited, p. 160.

Jerusalem, are Divine Science: *Levi* is a corporeal and sensual belief, mortal man, . . . and ecclesiastical despotism.)

Matter. Mythology; mortality; another name for mortal mind; illusion . . . sensation in the sensationless. . . .

Mind. The only I, or Us. . . .

Red Dragon. Fear; inflammation; sensuality; subtlety; error; animal magnetism.

Serpent is many false "claims." It is also animal magnetism. (There is no interpretation of *Sin*, which is a word of some importance in the Scriptures.)

Will. The motive power of error; mortal belief; animal power. The might and wisdom of God. Will, as a quality of so-called mortal mind, is a wrong-doer: hence it should not be confounded with the term as applied to Mind, or one of God's qualities.

You. As applied to corporeality, a mortal; finity.

Such is the light that Christian Science throws on the Scriptures. Let us get back to what she says about the lives of animals. We have her "spiritual interpretation" of the first chapter of Genesis. Here, of course, the animals fare badly. She dismisses them, as mere thoughts: she explains them away: —

Animals and mortals metaphorically present the gradation of mortal thought, rising in the scale of intelligence, taking form in masculine, feminine, or neuter gender. The fowls which fly above the earth, in the open firmament of heaven, correspond to aspirations soaring beyond and above corporeality. . . . Holy thoughts, winged with Love, . . . abound in the spiritual atmosphere of Mind, and consequently reproduce their own characteristics. . . . Mortal mind inverts the true likeness, and confers animal names and natures upon its own misconceptions.[7] The

animals created by God are not carnivorous, as witness the millennial estate pictured by Isaiah. . . . All the creatures of God are harmless, useful, indestructible (*sic*), moving in the harmony of Science. A realisation of this grand verity was a source of strength to the ancient worthies. It supports Christian healing, and enables its possessor to emulate the example of Jesus.[8]

I said so: animals, in Reality, are not. Fowls are thoughts: and the carnivora are not carnivorous — think of Daniel, says Christian Science, in the den of lions — and vipers are not venomous — think of St. Paul, she says, at Malta. In reality, animals are not real, are not there, are images, reflections, manifestations, ideas. They have not, in reality, senses, for they are not, in reality, selves. Their pleasures and pains, instincts and passions, homing and mating and fighting, are not really in them, but in God, or in us. It does not matter which we say, God or us. Mind is the only I, or Us. Let the bad grammar pass: hold fast this happy assurance, that God is the only Us.

IV

THE REALITY OF DISEASES

The Faith and its Founder are inseparable; and we try in vain to leave out Mrs. Eddy. Of her, through her, it all came: the revelation was to her, the miracles were by her. *Thanks to God and Mrs. Eddy*, is the usual phrase of the healed; it may even be, *Thanks to Mrs. Eddy and God.* To impose a new form of thought on half-a-million of people, to heal so many souls and bodies, are achievements which court inquiry. Her Kingdom, her more than Papal decrees, her name of Mother Mary,* her general attitude toward the Universe, annul the plea, *Why can't you leave a lady alone?* To my thinking, our plain duty is, to study her life. I take my facts from Mr. Lyman Powell's admirable book.

She was born at Bow, New Hampshire, in 1821. It was a time when "New England was indulging to the full her native penchant for the mystical.

* She gave herself this name, and made it, in a by-law of the Mother Church, "an indication of disrespect, and unfitness to be a member of the Mother Church," for Scientists to call any other woman Mother, except their real mothers. In 1903, she changed it to Leader. *See* Lyman Powell, p. 150; Mark Twain, p. 148.

Clairvoyance, spiritualism, mesmerism, and other psychical phenomena were in the air." When she was fifteen, the family moved to Tilton, near Canterbury, where was a community of the Shakers; "their leader had died long years before, but they were still speaking of her as the 'Mother,' 'the female principle of God,' 'the female Christ'; using such terms as 'Father-Mother God,' 'the Church of Christ,' 'the Mother Church'; and refusing to pray audibly, and setting celibacy high above the marriage state."

As a girl, "she invariably took the centre of the stage. She expected and accepted the peculiar consideration given to her instinctively by everybody in the family and friendly circle. When her sweetness and her charm, however, were not adequate to win the influence desired, she knew how to challenge and command. High-strung and hysterical, she knew when to employ the arts of the neurotic.*. . . The stories of her school-days are the stories many people tell about the school-days of extraordinary people. Her schoolmates found her indolent and indifferent to the routine to which they yielded without murmuring. . . . If one is obliged to draw any inference as to her schooling from the facts in

* "She was extremely nervous and hysterical, and, as child and woman, subject to certain violent seizures. Mary Baker's 'fits,' as outsiders rather crudely called them, are still a household word among her old friends." — *The Milmine Articles*.

evidence,* it will, perhaps, be not unlike that which her schoolmates stated in the homely words: 'Mary Baker completed her education when she had finished Smith's grammar and had reached long division in arithmetic.'"

In December 1843 she married her first husband; who died, six months later, of yellow fever. In September 1844, her son was born. "The years that followed are too sad and bleak for full description. The widowed mother, just past twenty-three, was lapsing from frailness into an invalidism which was not to lift till she was almost fifty. Her baby fell into the hands of kind but ignorant caretakers, grew up without education, and has seldom seen his mother since his babyhood. . . . She lived with one relative for a time, and then passed on to the next who would receive her. Poor relation as she was in every house, she acted steadily as though her presence was a privilege to be impressed on those with whom she lived. She took the best they had to give, as though it were her right. She had the family life adjusted to her nerves. She made herself the centre of each situation. She gave the servants extra trouble, if there were servants in the house. If there were not, she let it sometimes fall

* She says of herself, "After my discovery of Christian Science, most of the knowledge I had gleaned from school-books vanished like a dream." — *Retrospection and Introspection*, Christian Science Publishing Society, Boston, Mass., p. 20.

upon a hostess old enough to be her mother. If the thought of helping-on, as others do who fall into her plight, ever crossed her mind, she carefully safe-guarded it from practical expression. . . . In all those bitter years, which ran on from 1843 to 1870, Mrs. Eddy was engaged almost continuously in wearing out her welcome and in saying good-bye to the past."

In 1853 she married again. Her second husband was an itinerant dentist. "One who knew him tells me, 'He was too slow for her.' He was not a good provider. He could not always earn a living as a dentist, and so he sometimes practised homœopathy, and even turned his hand to running a saw-mill. They lived for years a precarious existence, moving from place to place." In 1862 they separated for about two years. There was final separation in 1866, and divorce in 1873.

Long before this time, she had gone, in 1862, to Portland, Maine, to be healed by Quimby, the mental healer. He was, in 1862, sixty years old. From him she learned, appropriated, reproduced, the principles, ideas, even some of the phrases, of Christian Science. Phineas Parkhurst Quimby was the son of a blacksmith. "Apprenticed, as a boy, to a clockmaker, he early showed those keen powers of observation, inventiveness, and originality of thought, which made him a marked man his whole life through. A truth-lover and truth-seeker by

instinct, he never took opinions ready-made. He read much. The Bible was ever in his hand, and sometimes Berkeley." In early years, he studied, and practised, mesmerism. Later, he worked-out for himself a sound and wholesome system of mental healing; on which he wrote ten manuscript volumes. The manuscript which Mrs. Eddy used in the late sixties and the early seventies, and regularly said was Quimby's, is in complete agreement with the Quimby theory. "Many of his characteristic phrases are reproduced, practically unchanged, in Mrs. Eddy's writings, and are current coins to-day among Christian Scientists everywhere." Mr. Lyman Powell quotes, from Quimby, the following phrases. . . . "Christian Science: Science of Health: Matter has no intelligence: Matter is an error: Understanding is God: Truth is God: God is Principle: Wisdom, Truth, and Love is the Principle: All sciences are part of God. The idea, man is the highest — hence the image of God: Error is sickness, Truth is health: The patient's disease is in his disbelief. . . . If you are not afraid to face the error and argue it down, then you can heal the sick." Side by side with these phrases and sentences, he sets the parallel phrases and sentences of *Science and Health*. "The deadly parallel," he says, "does not always prove its case. There may be similarity of view without plagiarism. But, when similarity shades off into practical identity in thought and word alike, there is but one conclusion

to be reached. The passages in parallel speak for themselves, and from them there is no appeal conceivable."

The documentary evidence, indeed, is overwhelming, that Mrs. Eddy found Christian Science in Quimby. "The most she ever did for him, who did so much for her, was to give him, while he was alive, the appreciation precious beyond words to every doctor, and, after he was dead, fulsome verse, in which she made *sackcloth clothe the sun and day grow night.* And then, as years went by, and ambition grew with what it fed on, she began to claim, first, that she had started Quimby on his course, then, that she, not he, had planned the course, and last, that he had not taken any course at all of mental healing, but was a mere mesmerist. . . . When she was helped up the stairs, in October 1862, to Dr. Quimby's office, she was 'a frail shadow of a woman.' Pale, emaciated, shabby, the stamp of poverty as well as illness on her face and form, her first request of Quimby was to assist her to secure an inexpensive boarding-place. Three weeks later, she left him, a well woman — well in body and in mind. Quimby had cured her of her nervous trouble, but that was the least that he had done for her. He had given her the idea which was to dominate her whole life, the rock on which she was by and by to build her church, against which she has been wont, ever since, stoutly to assert, *the gates of hell shall not*

prevail. . . . She had at last a great idea. It came to her in all its force and fulness with Quimby's stamp on it. But it was hers; hers even to the repudiation — if she pleased — of the Quimby stamp."

On February 1, 1866, came the occasion of her "discovery" of Christian Science. She slipped on some ice, and fell, and had a "severe nervous shock." We have the doctor's affidavit that she was not critically ill; that he never said that she was; that she followed his directions to the letter; that she improved at once, and was cured in a fortnight. We have her statement, that she depended solely upon God, read the story in the Bible of the healing of the palsied man by Jesus Christ, caught 'the lost chord of Truth, healing, as of old, from the Divine Harmony,' and, the third day, rose as one from the dead, appeared before the friends who had gathered in the adjoining room to say good-bye to her, and was at first believed to be an apparition. Six months later, she called on the doctor again, to treat her for a cough.

"It was a wretched life she lived in Lynn after the final separation from her husband. She was physically and temperamentally unfit to earn her living. She did not play successfully the *rôle* of the professional visitor. She could not efface herself in any home. She neither helped along nor kept hands off the family affairs. She could not master the

simple lesson, easily learned by normal people who visit much, of leaving the family, enlarged to take her in, more closely knit together because she had been in it. There are families which still feel the strain she put upon them years ago." The evidence of these facts is in Mr. Lyman Powell's book: it is a dismal picture. For two years, before 1870, she was at Stoughton, with a family named Wentworth. Three of that circle are alive, "and retain vivid memories of that visit. They tell me the same story, of a favourable first impression, passing into the usual strained relationship, as the daily contact unveiled a nature self-centred, at the cost of family peace and happiness. . . . All those months, she was consumed with a desire to put the Quimby theory into a book. She was ever writing at it, ever trying to find funds for its publication. She was even willing that Mrs. Wentworth, without her husband's knowledge, should put a mortgage on the place, to secure the money needed. She talked Quimby until every one grew 'dead tired of hearing' of him, and Mrs. Clapp (the Wentworths' niece), in imitation of the Quimby propagandist, would fold her hands softly in her lap, smile gently, nod her head slowly, and remark, '*I learned* this from Dr. *Quimby*, and he made me *promise* to teach it to at least *two* persons before I *die*.' . . . Her one interest was, to teach Quimbyism, to 'carpenter' it out into a book, and find the means to publish it. What she needed

most, was some one who could illustrate her theory by effective healing. Him she found in Richard Kennedy." This was a good-natured, clear-headed, and clean-minded youth, just coming into manhood. They started business together. "While her partner healed, and paid all bills for both, she taught: and, though the major portions of her profits came from Richard Kennedy's generosity, she also contributed to the adequate bank account she now had for the first time. . . . As months slipped by, she grew more assertive and ambitious. Once, in a burst of confidence, she said to her young partner, in whom people to this day instinctively confide, 'Richard, I was born an unwelcome child, and I mean to have the whole world at my feet before I die.' She said, more than once, to him, 'You will live to hear the church bells ring out my birthday.' . . . As students multiplied, she grew more certain of herself. For twelve lessons, her first students paid her 100 dollars each, promised her a life annuity of 10 per cent of all their future earnings, and gave a 3000 dollars bond, not to show any one the copy she allowed them to make of the manuscripts, now grown from Quimby's one to three. At the end of three weeks, she saluted them as *Doctor*, and sent them out into the world to practise Quimbyism without the name of Quimby. Moved, she says, ' by a strange providence,' she raised her charges in a little while to 300 dollars for twelve

lessons,* reduced, in later years, in Boston, to the number seven."

* "When God impelled me to set a price on my instruction in Christian Science Mind-healing, I could think of no financial equivalent for an impartation of a knowledge of that divine power which heals; but I was led to name three hundred dollars. . . . God has since shown me, in multitudinous ways, the wisdom of this decision." — *Retrospection and Introspection*, p. 71.

Of her quarrels with her students, Mr. Lyman Powell says, "Never able permanently to retain those who would not give their heart and mind completely to her keeping, she soon began to lose some of her more thoughtful students. Writes one of them to me: 'As a teacher, she considered herself the wisdom, and in all things was to be obeyed; any one going contrary was in rebellion and must be put down. In the class, she strove to prejudice her students against any rebellious ones, through awakening as much sympathy as possible among the loyal, by informing them that she was caused both mental and physical suffering by their misconduct. 'One woman left her class, because she thought Mrs. Eddy 'was taking Christ away from her.' Another, through the court, recovered her tuition fee on the ground that she had not received her money's worth. Some sued her; others she sued. The air was thick with litigation. With some of the choicest spirits, her system broke down of sheer absurdity, as she began to put it to unnecessary strain. . . . But, every time she lost a follower, another came to take his place. Disciples increased alike in zeal and numbers. Those who came to stay, passed under the spell she put upon them. Her influence had no necessary relationship to the system she was teaching. It would have been as dominating, had she been preaching Comtism or Mormonism. It was not, as some have thought, humbuggery that attracted many, but a hypnotic influence — the power Mrs. Eddy has of profound, and, to some, irresistible suggestion."

She had many quarrels with her students. One of them was so disgusted by her claims that she could raise the dead, that he challenged her to give a public exhibition. She quarrelled even with young Kennedy, "whom it would be difficult to-day for any one to differ with in anger. She followed him, like any mediæval pope, with her anathemas; made him the occasion of the development of her strange obsession of Malicious Animal Magnetism; singled him out, nine years later, for furious denunciation in the third edition of her book; and at last dismissed him as *the Nero of to-day.*" In 1875, she published her book, and entered into a sort of partnership with another healer, Mr. Spofford. In January 1877, she broke with him, and he was expelled from the Christian Science Association, on the charge of "immorality," that is, of disloyalty to her. "As she had followed, and was still following, Richard Kennedy with her frenzied thought, so now she followed Mr. Spofford, mild and serene as he was, to the ridiculous extremity of causing him to be haled into the Salem court, in the spring of 1878, on the charge of witchcraft."

In 1877, also, she married her third huband, Asa Gilbert Eddy. He had been a sewing-machine agent, a Christian Science student, and a pedler of her book. "He yielded the unquestioning obedience necessary to retain his place. He did what he was told to do. He would solicit students for his wife,

or take up the collection at the Sunday service when she preached the sermon. His sister-in-law remembers that 'he could do-up a shirt as well as any woman.' He would even turn docility into self-effacement. One of several who knew Mr. Eddy, and have given me their recollections of him, informs me that Mr. Eddy seemed to him slow and over-cautious, rather than actually dull or stupid. He thought him completely overawed and benumbed by his wife's stronger nature. There is no evidence that he objected to Mrs. Eddy's use of the editorial *we* in writing of herself, or to her reference to him as *our husband*. She had already made him 'Doctor,' after his twelve lessons with her in the art of healing. Now she made him the first organiser of a Christian Science Sunday-school." He also taught a Bible-class. He died in 1882.*

By 1882, "Lynn was already growing weary of the new faith and its founder. Students one by one withdrew, till once she had but two left. Realising that there was nothing more that she could do in Lynn, she dissolved her little church of less than fifty members, and early in the winter of 1882 beat a wise retreat to Boston." She had already secured

* According to *McClure's Magazine*, the *post-mortem* examination showed extreme valvular disease of the heart. "To satisfy Mrs. Eddy, the physician showed her the heart, and yet she still insisted that her husband had died of 'malicious mesmerism,' or 'arsenical poisoning mentally administered.'"

a charter for the *Massachusetts Metaphysical College*.* "It never had a building of its own. It met in Mrs. Eddy's parlour, and its faculty consisted solely of Mrs. Eddy. But the college grew, in face of all discouragements, and out of it developed various organisations." In 1886, the National Christian Science Association † was formed, and met in New York. By this time, her dominant will, her cleverness, her power of oratory, were fully developed. "Her house was her strategic point for doing things and managing people. Classes were meeting all day long. There was little social intercourse, and no idling. But there was much self-consciousness, grown morbid through Mrs. Eddy's over-emphasis of malicious animal magnetism. She herself was troubled with nocturnal hysteria, which she invariably

* Of this "College," Mr. Purrington says that its classes were only three in number, the primary, the normal, and the obstetric. Mrs. Eddy seems to have taught them all: but her husband taught two terms, her adopted son one term, and General Erastus Bates one term. "Persons," she says, "contemplating a course at the Massachusetts Metaphysical College, can prepare for it through no books except the Bible and 'Science and Health with Key to the Scriptures.' Man-made theories are narrow, else extravagant, and always materialistic." — *Misc. Writings*, Christian Science Publishing Society, Boston, Mass., p. 64.

† It was to this Association that she sent the famous telegram, May 27, 1890 — *All hail! He hath filled the hungry with good things, and the sick He hath not sent empty away. Mother Mary.* The President of this Association said, *There is but one Moses, one Jesus; and there is but one Mary.*

ascribed to M.A.M., as she familiarly designated it. It was not unusual for the whole family, and even students living near, to be called-up at night to give her mental treatment." In 1889, she made an end of her Metaphysical College, and moved from Boston to Concord.

But, for the study of her life, we have it all in Mr. Lyman Powell's book, put with the most careful judgment. For years, he has studied Christian Science. To verify statements in the Milmine articles, he travelled more than twenty-five hundred miles: and, he says, "I am glad to be able to testify to the singular accuracy of the articles, and the thoroughness with which they have been prepared."

In *Retrospection and Introspection*, we have her own account of her life. As a child, eight years old, she heard repeatedly, for a whole year, a mysterious voice calling her distinctly by name — Mary, Mary, Mary — three times, in an ascending scale. She says that a little cousin, staying with her, also heard this voice. She was kept much away from school, because her brain was too large for her body. When she was eleven years old, she was "so perturbed by the erroneous doctrines of Unconditional Election or Predestination," that the family doctor was summoned, and pronounced her stricken with fever. She devoted much attention to "Allopathy, Homœopathy, Electricity, and various humbugs." It was

homœopathy that helped her to discover Christian Science: —

The physical side of this research was aided by hints from Homœopathy, sustaining my final conclusion that mortal belief, instead of the drug, governed the action of material medicine. I wandered through the dim mazes of *Materia Medica*, till I was weary of "scientific guessing," as it has been well called. I sought knowledge from the different schools — Allopathy, Homœopathy, Hydropathy, Electricity, and from various humbugs — but without receiving satisfaction. I found, in the two hundred and sixty-two remedies enumerated by Jahr, one pervading secret — namely, that the less material medicine we have, and the more Mind, the better the work is done; a fact which seems to prove the principle of Mind-healing. One drop of the thirtieth attenuation of *Natrum Muriaticum*, in a tumbler-full of water, and one teaspoonful of the water mixed with the faith of ages, would cure patients not affected by a larger dose. The drug disappears in the higher attenuations of Homœopathy,* and matter is thereby rarefied to its fatal essence, mortal mind; but immortal Mind the curative principle remains, and is found to be even more active.[1]

Finally, we have to bear it in mind that she talks, in *Science and Health*, of humours, and of consumption in the blood: that she refers, as authorities,

* This account of Homœopathy will hardly find acceptance among homœopathists. Dr. A. M. Kellas kindly sends me the following note: — "The figures for Hahnemann's dilutions are as follows: Fifth dilution, 1 in 312,500; tenth dilution, 1 in 97,656,250,000,000,000; thirtieth dilution, 1 in 931,322,574,615,478,515,625,000,000,000,000,000,000,000,000,000,000,000. Hahnemann preferred the thirtieth dilution. Of course recent homœopaths do not follow his dilutions." The point is, that Mrs. Eddy did.

to Graham, Cutter, and Jahr: and that she warns her students to have nothing to do with physiology and pathology: "I recommend students not to read so-called scientific works, antagonistic to Christian Science." [2] And again, "The lecturer, teacher, or the healer, who is indeed a Christian Scientist, never introduces the subject of human anatomy; never depicts the muscular, vascular, or nervous operations of the human frame. He never thinks about the structure of the material body." [3]

Thus, from her life, her temperament, and her writings, we see that she does not understand, does not wish to understand, the facts of Disease. And, of course, Christian Scientists take their tone from her. For, says Christian Science, all diseases are mental. Call them by as many and as long names as you like, they are all the same phantasy. They are none of them really there. It is all a dream of mortal mind.

But the doctor has a ready answer. I assume, he says, that you are right. I assume that Mind is All, and All is Mind; that diseases are unreal, are nothing. In brief, I assume that all diseases are ghosts. But they are not all the same ghost. Nervous dislike of meals is one ghost, and gastric ulcer is another: and the ghost of pain in the breast is not the ghost of cancer in the breast. I agree with you, that all these apparitions are equally unreal; still, I am bound to insist on the difference

between one phantom and another. For example, a cough may be due to pleurisy, pneumonia, bronchitis, laryngitis, cancer, reflex irritation, or pharyngitis — ghosts, all of them, pure hallucinations of medical mind. Only, they are seven ghosts, not one. Or take an "acute abdominal case." It may be any one of many ghosts, but it cannot be all of them.

Now, says the doctor, we all know that ghosts can be laid. For one, exorcism; for another, the righting of a wrong, or the vindication of the ghost's honour; for a third, the returning of property to the heir, or of a coffinful of bones to consecrated ground. All these methods of treatment are ghostly. There is no way, save ghostly ways, of getting at a ghost. So it is with the treatment of diseases. I agree with you that all drugs, like all diseases, are phantasmal; that all drugging, like all ghost-laying, is a casting-out of one illusion by another. None the less, though all diseases be mental, and all drugs be mental, yet the action of the drug, the relation between the drug and the disease, is Absolute Reality. Bromide does act on epilepsy; quinine does act on malaria, every time that it squeaks and gibbers in the streets of the body; antitoxin does lay diphtheria, especially in the first twenty-four hours of its appearance; and anæsthetics do cast out pain. I am no more afraid to follow all these ghosts to their logical conclusions than Hamlet was afraid to follow his father's ghost to the more remote part of the plat-

form. I rejoice with you, says the doctor to Christian Science, over the native nothingness of Matter. I love to hear you say that Mind is not an entity within the cranium. I could spend hours, watching you rub the world right out, like a child with a wet sponge and a slate. For, of course, all these intellectual performances have nothing to do with the blessed fact that quinine does act on malaria.

For we are not booked, by that fact, to any theory of Matter. We are only saying that there is a certain relation, between what we call quinine, and what we call malaria. Though each of them be a dream, their relation is not in dreamland. If Christian Science doubts the reality of this relation, let her try to get away from it. Let her climb up into Philosophy. There, in the Platonic heaven, she will find the Platonic Idea of Quinine, the Quinine-as-it-is-in-itself, eternally related to the Platonic Idea of Malaria, the Malaria-as-it-is-in-itself. Let her seek refuge in the Christian heaven. There, as God gives us our daily bread, so He gives us, those who need it, our daily quinine. The relation of quinine to malaria is the relation of bread to hunger: the whole discovery, preparation, dosage, and results of quinine are "the will of God." He gives us our daily amyloids in a loaf of bread, and our daily alkaloid in a bottle of quinine pills.

It comes to this, that the action of drugs on diseases belongs to the laws of Nature; which are

the laws of mathematics; which are metaphysical. For example, the standardising of diphtheria-antitoxin is the working-out of a mathematical problem, to find the relation, between a given quantity of a sample of the drug, and the body-weight of a given animal. Here we have got back to Absolute Reality. Now let us see what Christian Science has to say about diseases and drugs.

From such "connate facts" as "the reputed longevity of the Antediluvians," the rapid multiplication of diseases since the flood, and the increase of longevity since the first publication of *Science and Health*, she seems to deduce "a vigorous 'No'" as her response to the question whether practitioners, using material remedies, have reduced the sum total of human sickness.[4]

Hygiene is "excessive": —

> Is civilisation only a higher form of idolatry, that man should bow down to a flesh brush, to flannels, to baths, diet, exercise, and air?[5] Bathing and rubbing, to alter the secretions, or remove unhealthy exhalations from the cuticle, receive a useful rebuke from Christian Healing.[6]

Of doctors she says: —

> The ordinary practitioner, "examining bodily symptoms, telling the patient he is sick, and treating the case according to his diagnosis, would naturally induce that very disease, even if it were not already determined by mortal mind.[7]

Christian Science will find all about drugs in the Book of Ecclesiasticus. It is a question of dosage.

God makes drugs, but does not dispense them: He informs mortal mind that doses are to be administered. A right dose is intrinsically good: a wrong dose is intrinsically bad. He makes poppies and cinchona-trees and metals. Also, He makes mortal mind, which makes opium out of poppies and morphia out of opium; quinine out of cinchona trees; iodide of potassium and perchloride of mercury out of metals; and then makes them up, by the divine will and wisdom, in proper doses.[8]

In cases of accidents, injuries, and diseases usually treated by surgery, Christian Science claims to be "always the most skilful surgeon," declares that "no breakage nor dislocation can really occur," but recommends to those practising Christian Science that "until the supremacy of Mind is more generally admitted it is better to leave surgery, and the adjustment of broken bones and dislocations, to the fingers of a surgeon." At the same time it is asserted that the author of *Science and Health* has in her possession "well-authenticated records of the cure through mental surgery alone of dislocated joints * and spinal

* The *Christian Science Sentinel*, August 8, 1908, describes the healing of a case of old dislocation of the hip-joint. It gives no evidence that the case was one of dislocation; it may have been an old fracture. Anyhow, after treatment, there was less pain, and the patient could move the limb more freely; but it remained shorter than the other. That is to say, it was still dislocated.

vertebræ." [9] Some years ago (see the *Boston Herald*, Dec. 2, 1900, and the *Literary Digest*, Dec. 29, 1900) there was a good deal of chaff, at the expense of Christian Science, because Mrs. Eddy had a tooth removed under local anæsthesia. Her ingenious explanation, beginning with "Bishop Berkeley and I agree that all is Mind," is that a dentist's belief in the means he employed was a mental force which combined with her own, exerted in a different direction, producing a painless operation as a logical, mathematical "resultant of forces." [10]

Christian Science, in these articles, declares her belief that Mind is All, and All is Mind. Bodily things, she says, are not real: there is no Reality left for them: it has all been spent on God. Whereas, if God were not, the body would not be. Therefore, it is real.

The reality of the body is the reality of Life. It is also the reality of Death. If God were not, there would be no Death: for there would be nothing to die. As we "live and move and have our being in God," so, in Him, we shall soon have our death. It will be real.[11] I shall have to be really dead. For that, I must die of something real; I cannot die of a fancy, and, if I could, I would not: it would be absurd. At present, I am really alive, on real food: soon, I shall be really dead, of some real injury or disease. Praised be God, says St. Francis, for our Sister, the death of the body. It is better to die in

the Lord than to be alive unto Christian Science. *What kind of plaint have I, who perish in July? I might have had to die, perchance, in June.* I dread the act of dying;* but I do not see anything amiss in the fact of my death. Perhaps I have known so many poor folk who could not die, but had to live. We are creatures, not Creators; and, if our death be not real, neither are we. All speculative thoughts about Matter have nothing to do with the reality of our impending death from some real injury or disease.

And our fellow-creatures, the animals, what of them? Glanders, rinderpest, cattle fever, swine fever, anthrax, distemper, mange, pneumonia, phthisis — are these and other diseases, which lie so heavy on them, errors of bovine, equine, porcine, and the like minds? Not a day passes round the earth, but millions of animals die, without the last consolations of Christian Science. The very fabric of the ground under our feet is made of their bodies. Of mammals alone, it is reckoned that some two thousand millions die annually; and the deaths of lesser creatures can only be guessed in millions of

* I find, from Mr. Lyman Powell, that Mrs. Eddy, about my age, had the same dread. "In the Wentworth home, she had shrunk instinctively, like any other nervous woman, from the sick-bed of others; and had shown such a morbid fear of death that Mrs. Wentworth often wondered what there could be in her past to make death seem so dreadful."

millions. Horses with colic, dogs with worms, trapped rabbits, wounded game, sick apes, cannot cure themselves by reading *Science and Health*. Still, as God makes them, so they are real. Or shall we say that they are not really real; that a monkey, with its lungs full of tubercle, is a dismal occasion, "something like what sin is in us," an illusion, it and its tubercle? Hear, what Christian Science declares, to the Seven Churches which are in Chicago, touching the diseases of animals: —

> Instinct is better than misguided reason, as even nature declares. The violet lifts her blue eye to greet the early spring. The leaves clap their hands as nature's untired worshippers. The snowbird sings and soars amid the blasts; he has no catarrh from wet feet: the atmosphere of the earth, kinder than the atmosphere of mortal mind, leaves catarrh to the latter. Colds, coughs, and contagion are engendered solely by human theories. Mortal mind produces its own phenomena.[12]
>
> You can even educate a healthy horse so far in physiology, that he will take cold without his blanket; whereas the wild animal, left to his instincts, sniffs the wind with delight. The epizoötic is a humanly evolved ailment, which a wild horse might never have.[13]

That is all that I can find, in the 214,000 words of *Science and Health*. The snowbird does not catch cold, if he gets his feet wet: and you can make such a fool of a horse, that he will think that he has caught cold by leaving off his blanket. Here you have the interpretation of *the whole Creation groaning and travailing in pain together*.

Infants' diseases should be met "through the parents' thought, silently or audibly, on the basis of Christian Science."

> Giving drugs to infants, noticing every symptom of flatulency, and constantly directing the mind to these signs — that mind being laden with illusions about disease, health-laws, and death — these actions convey mental images to children's budding thoughts and often stamp them there, making it probable at any time that such ills may be reproduced in the very ailments feared. A child can have worms, if you say so — or any other malady, timorously holden in the beliefs, relative to his body, of those about him.[14]

A few hours after I had transcribed this article, of the unreality of worms, I was seeing a Hospital patient; and was told that she had passed, during the night, a worm. It was a complete surprise to her, and to us. It had never given her a moment's pain, and she had never given it a moment's thought. Over a worm "timorously holden in a false belief," let Christian Science moralise. Over this one, let me. Once, inside its host, it had Life: and Life, says Christian Science, is God. Therefore, it was real, was there. But the patient had never thought of it: nor had medical mind. Therefore, it was not real, was not there. But here it is. What shall we say of it? We cannot call it a disease; for, a disease is what you think that you have, but a worm is what you know that you have not. What, in the name of Christian Science, are we to call it? If my patient were a Scientist, what place would she give

it in relation to Mind, Man, Mortal Mind, and Matter?

Let us leave worms, and come to germs. As worms are real, so are germs. They have Life: more than that, many kinds of germs are givers or distributors of Life. Thus, in agriculture, the farmer sets millions of germs, which he calls *nitragin*, to the roots of a single cornstalk or beanstalk, to make it more fertile. Again, in sanitation, there is a method of treating sewage with germs, whereby men obtain good drinking-water from it. Again, inside each of us, there are millions of germs, perfectly harmless. Why should Christian Science doubt that all such harmless or beneficent creatures are real?

Sometimes, these germs inside us go out of bounds, and start an —*itis*. Are they, on that account, less real? Surely, in Christian Science, the more Lively they are, the more Reality should be in them. And, as they are real, so the —*itis*, which is they at work, is real, although Christian Science may declare that it is mortal mind which produces heat, cures it by abandoning belief in it, or "increases it to the point of self-destruction." [15] In Christian Science it is impossible that a boil should be painful; it can soon be cured by a high attenuation of truth.[16]

As these germs inside us are real, so all germs inside boils, abscesses, carbuncles, and purulent effusions, are real: and all germs of specific dis-

eases, such as tubercle, tetanus, cholera, diphtheria, typhoid, plague, Malta fever, yellow fever. Dismissed by Christian Science as mere "beliefs," which should be treated as "errors," and put out of thought,[17] these germs live, in a test-tube, in small inoculated animals, in us, in the soil, in the water-supply, in the air; they multiply, wherever they happen to be; they can be shifted from test-tubes to bodies, and back again; can be cultivated, made weaker, made stronger, handled and calculated and turned this way and that. Thousands of them, in the scratch of a needle which has touched a fragment of infective tissue: and in each of them life, and the power to reproduce its kind. That they are small, does not affect their reality: and, as real mountains are built of real particles, so real diseases are built of real germs. For, the germs are the disease. What they do, it is.

Christian Science says of contagion: —

> We weep because others weep, we yawn because they yawn, and we have smallpox because others have it; but mortal mind, not matter, contains and carries the infection. . . . Since it is a law of mortal mind, that certain diseases should be regarded as contagious, this law obtains credit through association, calling up the fear that creates the image of disease, and its consequent manifestation in the body. If a child is exposed to contagion or infection, the mother is frightened, and says "My child will be sick." The law of mortal mind, and her own fears, govern her child more than the child's mind governs itself, and produce the very results which might have been prevented through the opposite understanding.[18]

The same is true of the amœboid parasites of the blood, which are, after their kind, malaria, dysentery, sleeping sickness, and so on.

The life of the body, contending against the life of such inmates, brews in the body antidotes against their poisons, antitoxins against their toxins. These antitoxins, brewed in us, or in a horse for us, are Life at the top of its bent, in the very act and moment of saving Life.

If a dose of poison is swallowed through mistake, and the patient dies, even though physician and patient are expecting favourable results, does human belief, you ask, cause this death? Even so; and as directly as if the poison had been intentionally taken. In such cases, a few persons believe the potion swallowed by the patient to be harmless; but the vast majority of mankind, though they know nothing of this particular case and this special person, believe the arsenic, the strychnine, or whatever the drug used, to be poisonous, for it has been set down as a poison by mortal mind. The consequence is, that the result is controlled by the majority of opinions outside, not by the infinitesimal minority of opinions in the sick-chamber.[19]

From toxins, it is but a step to other poisons. The action of an overdose of strychnine, for example, resembles the action of the toxin of tetanus. The two poisons pick out, for attack, the same cells of the central nervous system. Of course, I agree with Christian Science, that matter cannot feel pain: I am only saying that an overdose of strychnine acts like a dose of tetanus-toxin. Action is Relation and Relation is Reality: therefore, strychnine does

really act. But Christian Science says that death, from an overdose of strychnine, is "a result controlled by the majority of opinions outside the sick-chamber." [20] That is how madmen talk: they say that somebody, outside the asylum, is mixing pounded glass with their food, or destroying them with malicious animal magnetism.

As the infective diseases are real, so are all diseases. If a nodule of tubercle be real, so is a nodule of cancer: if a purulent effusion be real, so is a non-purulent effusion. Hæmorrhages, tumours, enlargements, are real, germs or no germs: they are part of the reality of Life. Christian Science, with her gross doctrine, that Life is God, denies the reality *of* the body, and localises reality *in* the body; as if reality were a sort of juice. We have, for instance, the well-known Prayer for a Dyspeptic, drawn up by a Mr. Hazzard, who is, or was, President of the New York School of Primitive and Practical Christian Science. It is old now; and I give it, not as a fair specimen of Christian Science in London today, but as an example, what comes of saying that Life is God. I have shortened it, and calmed the raging of its type: —

Holy Reality, Blessed Reality, believing that Thou art everywhere present, we believe that Thou art in this patient's stomach, in every fibre, in every cell, in every atom, that Thou art the sole, only Reality of that stomach. Heavenly, Holy Reality, Thou art not sick, and therefore nothing in this universe was ever sick,

is now sick, or can be sick. We know, Father and Mother of us all, that there is no such thing as a really diseased stomach; that the disease is the Carnal Mortal Mind given over to the World, the Flesh, and the Devil; that the mortal mind is a twist, a distortion, a false attitude, the HARMATIA * of Thought. Help us to stoutly affirm, with our hand in your hand, with our eyes fixed on Thee, that we never had Dyspepsia, that we will never have Dyspepsia, that there is no such thing, that there never was any such thing, that there never will be any such thing. Amen.

This prayer can do no harm in cases of hypochondriasis, nervous dislike of food, and perversity of appetite. Only, it is worse than useless for cases of pyloric obstruction, gastric ulcer, dilatation, congenital malformation, or cancer of the stomach. But Christian Science would treat, on Mr. Hazzard's lines, all these latter cases.

Christian Science finds that insanity "yields more naturally than most diseases to the salutary action of truth, which counteracts error." Her method of cure is the same as in other diseases; the use of this argument: "the impossibility that matter, brain, can control or derange mind, can suffer or cause suffering; also the fact that Truth can destroy all error."

Note on "Animal Magnetism"

[Mr. Lyman Powell gives the following account of the fear which is, or was, in Christian Science, of hostile animal magnetism. Mrs. Eddy has lately (August 14, 1907) declared that she does

* This word probably is intended for *hamartia*, the Greek word for sin.

not hold this belief: but, as Mr. Powell says, this declaration does not alter the evidences of the past.]

Many pages in *Science and Health* are at first difficult to understand. Those which deal with animal magnetism are difficult also at last to understand. Quimby has no responsibility for them. Had Mrs. Eddy possessed the knowledge she thought she had of Quimby, she would never, as one of her old students writes me, have fallen into such an impossible conception. Had she even caught Quimby's wholesome spirit, she could never have conjured-up such a morbid explanation of her break with Kennedy and Spofford, or dignified it into an actual doctrine in the third edition of her text-book. A student ventured once to suggest: "Don't you think the time has come to speak less of animal magnetism?" Whereat Mrs. Eddy sprang up from her desk, and clapped her hands together, sharply crying, "Leave me at once."

There seems to be no adequate explanation of the strange hold her animal magnetism seems to have had on her. It might be called an obsession. Every religious leader is apt at some time to personalise the evil of the world. Nothing else will serve so many purposes. Years ago Mrs. Eddy found her devil. Her literary adviser in the eighties said, "Animal magnetism is her devil." Sometimes she calls it hypnotism, mesmerism, mortal mind, malicious animal magnetism, as well as animal magnetism: and in her private correspondence she familiarly refers to it as M.A.M.

The clearest account of it is given under the heading of "Mortal Mind." She says it has no real existence; it is nothing, while claiming to be something. And yet she admits it to be "an autocrat," and "the cause of organic disease." She says it "changes order into discord," "confers power on drugs," "produces false beliefs," "convulses matter," "counterfeits divine justice," "creates its own conditions," "fills creation full of nameless children," "fills man with pain," "impresses its thoughts on body," "makes Spirit nothing," "rules all that is mortal," "transfers its fears

to other minds," and "seeks to kill his fellow-mortals, morally and physically."

If Mortal Mind does things so terrible, no wonder Mrs. Eddy calls it Satan. No wonder she has spent her life in mortal terror of it. No wonder she once wrote a student, who, she feared, was criticising her, "Won't you exercise *reason* and let me live, or will you kill me? Your mind is just what has brought on my relapse." No wonder she could bring herself, a few years later, to believe that her husband had been killed by "arsenical poison mentally administered," and that even a printing-press might be put out of order by M.A.M. No wonder her adopted son, Dr. Foster-Eddy, tells of days as dark and nights as black as those painted by Poe, when the unhappy woman fancied that evil minds were assailing her to her confusion and distress. No wonder that as recently as 1900 she wrote to him, "You are better removed from M.A.M. in Boston." No wonder that her true son came away from his last meeting with her, a few months ago, impressed with the effect of the terrible obsession on her mind and soul, and has since had evidence of her belief that M.A.M. is at the bottom of the late lawsuit, and of the criticism to which she is in her old age exposed.

Stranger than Mrs. Eddy's situation is that of many of her followers who are troubled by the same obsession. I have talked with Christian Scientists, great and small, who seem more certain of the personality of M.A.M. than of the personality of God. I know directly, and I know of, good people who charge the tardiness of their recovery to the M.A.M. which they are sure that unbelievers send their way. Judge Clarkson of Omaha, Nebraska, left Christian Science because its M.A.M. became intolerable. If Christian Science is to grow after Mrs. Eddy's death, her demonology, which is all her own and not Quimby's, must die with her. Otherwise it will drag the entire system up before that bar which no obsession ever yet has faced and lived, the bar of the universal sense of humour.

V

THE REALITY OF PAIN

We all know what we mean by Pain. Who should know that, if not we, who give it to our mothers before we can feel it for ourselves? Pain is tooth-ache, ear-ache, and other aches. It is an act of Self, a part of Life. We might say, in the style of Christian Science, that Pain denies Death. There is no Pain in Death, and no Death in Pain. There will be, for most of us, pain before death, in the course of our last illness: then, we shall be out of pain: "We cease to die, by dying."

Our nerves and our brains do not feel pain: it is we, who feel pain. We are sensitive, they are sensory. And, of course, one sense, or act, or habit, of the body, is just as real as another. The reality is the same, in pain and in pleasure. If bodily disease be imaginary, so is bodily ease: if discomfort be illusory, so is comfort. Here we are back at the doctrine, "Disease, sin, evil, death, deny good, omnipotent God, Life" [1]: whereas it is not disease and death that deny God, but Christian Science that denying them denies God.

And the animals, what of them? She left their

lives out of her world: but what of their pains? Does it hurt them, to be thrashed, or to be mutilated? Is the death of a horse, from tetanus, a result controlled by the majority of opinions outside the stables? Shall we put the poor creature out of its misery? Or shall we give it chloroform, which is drugging, which is un-Christian? Shall we lay the blame on ourselves, that we have educated equine mind too far in physiology? Or shall we sit by the side of this horse, and voice the Truth, that the allness of Deity is His oneness?

The *Daily Telegraph*, August 15, 1907, reports an interview with Mr. Frederick Dixon, head of the Publication Committee of Christian Scientists in London. He is questioned as to the sufferings of animals, and he answers, "Animals, like human beings, are suffering from the belief in the power of evil which constitutes mortal mind: and can be, and are being, healed in the same way." Millions of animals, every day, all over the world, are suffering, and millions of millions have suffered, ages before we came here, from a false belief, which constitutes a dream, not in them, but in us: and can be, and are being, healed in the same way. The whole earth shakes with the pain of animals, and is dark with the pain of their pain: but Mr. Dixon says that they are suffering from the results of mortal mind.

Babies next, after animals. Heaven defend all babies born in Christian Science. (1) Because their

mothers are apt to say, "I will have neither doctor nor nurse to attend me in my confinement. I will overcome the occasion by Mind. Perfect harmony shall prevail. There shall be a pleasing demonstration of the native nothingness of Matter." But the baby would prefer to have a nurse and a doctor in attendance. (2) Because Christian Science thinks it absurd to wash a baby, once a day, all over. "The daily ablutions of an infant are no more natural or necessary than would be the process of taking a fish out of water every day and covering it with dirt, in order to make it thrive more vigorously thereafter in its native element." [2] (3) Because, when a baby drinks out of the wrong bottle, as babies will, its parents are apt to voice the Truth, instead of sending for the doctor. (4) Because a baby cannot explain where the pain is; and may be crying under the unkindness of a safety-pin broken loose, which is a "surgical case," while its mother is testifying to the unreality of colic. (5) Because, in Christian Science, the treatment is the better for some response from the patient. "Christian Science demonstrates that the patient who pays whatever he is able to pay for being healed is more apt to recover than he who withholds a slight equivalent for health." [3] That is what the Founder says.* And I was told, by a practitioner,

* The usual charge for treatment is only four shillings a time, or a guinea a week. I do not believe that heavy charges are ever made, and I do not doubt that many cases are treated with-

"The patients *work* better if they bring something, if they make some sacrifice." But the baby brings nothing, is less "responsive" than a dog. Itself is the sacrifice to Christian Science.

Next, the rest of us. Think what we will of pain, we all know that we have pain without disease, and disease without pain. We come across the one, without the other, every day of our lives: —

1. A knock on the elbow, over the ulnar nerve, causes pain in the little finger, without disease. The trunk of the nerve has been tapped, like a telegraph wire, and a message goes up it, purporting to come from the little finger, where the nerve has a terminal station.

out charge. Still, Christian Scientists are not indigent: "and their comfortable fortunes are acquired by healing mankind, morally, physically, spiritually." (Preface to *Misc. Writings*.) I suppose that the absent treatment may be applied to more than one patient at a time: I see no added absurdity in that. A writer in the *Daily Telegraph*, August 24, 1907, tells how three persons conspired to get absent treatment, at one time, from one practitioner. "They were called up, one after the other, by telephone, at the same hour and within a few minutes, and notified that the treatment was about to begin, in order that they might put themselves into a receptive condition." Why not? Why should not self-suggestion be set going in fifty people, all at the same time, by fifty telephones? A similar story is told by Dr. Oughton, in his *Crazes, Credulities, and Christian Science* (E. H. Colegrove, Chicago, 1901). Absent treatment had been arranged for a case. The healer forgot to give it: but the relief came just as usual.

2. A decaying tooth, till the disease reaches the nerve, is painless. Millions of germs excavate the tooth, but there is no more pain than if it were a slate-quarry.

3. Cancer, in its early stages, is painless. Not a day passes, but a doctor, somewhere, is saying to a patient, "Why did you let it go on so long?" and is told, "Because it didn't give me any pain." This cruel absence of pain, till the disease is far advanced, is just what makes it so grave.

4. Tubercular glands are painless, unless or until they suppurate.

5. Our Asylums for the Blind, and for the Deaf and Dumb, are crowded with people hopelessly blind, or deaf, or both, from inherited disease, by the fault of their parents. Many of these blind, and all of these deaf-mutes, never had, or have, or will have, a moment's pain: their senses were slowly and painlessly blotted out.

6. Our Cripples' Homes contain I know not how many cases of infantile paralysis. Years ago, the child was ill, in a vague way, for a few days; and ever since has been paralysed, without pain.

7. Shock, in a very severe injury, prevents pain. A man, with his legs smashed to bits by a railway accident, may be free of all pain: so may a child, burned all over, and bound to die in a day or two.

Christian Science tends to confound pain with disease. I had a lesson, a few months ago, which I

shall never forget. I heard a lady, at a testimony-meeting, make this statement, that she knew of a case of cancer of the breast, where the disease had recurred after operation, and had been healed by Christian Science. After the meeting, I asked her about this case. I found that she knew no more than this, that an extensive wound had healed under an aseptic dressing, and that all pain had gone. She knew that, and there her knowledge stopped. There is worse than ignorance in such testimony: there is the loss of the sense of responsibility. All of us, I suppose, have lost relatives and friends by that disease. Is it a light offence, to proclaim that it can be healed by Christian Science?

Or take, to illustrate pain and disease, an ordinary case of stone. So long as the stone is in the kidney, it may cause much pain, or occasional pain, or practically none. On its way into the bladder, it may cause horrible pain. Then, the patient is comfortable again, unless or until the stone sets up trouble in the bladder. Finally, he gets rid of the stone, either by nature (with or without more pain), or, in the vast majority of cases, by surgery. Christian Science advises her practitioners to call a disease by name, mentally and silently, as they argue against it.[4] By what name would they call this disease? Doubtless they would call it "colic," meaning thereby intestinal, not renal, colic; and would claim the natural cessation of the horrible pain as one of

their healings; and would not think of the stone, but would leave it in the bladder.

But why should she want to call diseases by their names? For she is vehemently opposed, and no wonder, to the classification of diseases: and you cannot name diseases till you have classified them. She gives this warning: —

DISEASES NOT TO BE CLASSIFIED

Should all cases of organic disease be treated by a regular practitioner, and the Christian Scientist try his hand only on cases of hysteria, hypochondria, and hallucination? One disease is not more real than another. All disease is the result of education,* and can carry its ill-effects no farther than mortal mind maps out the way. . . . Truth handles the most malignant contagion † with perfect assurance.[5] Human mind produces what is termed organic disease, as certainly as it produces hysteria. I have demonstrated this beyond all cavil.

But the classification of diseases has nothing to do with the words "organic" and "functional." These are working words, useful in practice. Every year, as the methods of our expert pathologists grow finer, the kingdom of *organic* is extended, and the kingdom of *functional* is absorbed, bit by bit. Insanity, for example, and all diseases of the spinal

* *I.e.* Diseases exist only in the minds of those who have been taught to believe in them.

† Here Christian Science forgets her own teaching. If mortal mind, not matter, contains and carries the infection, how can one contagion be more malignant than another?

cord, tend steadily toward *organic*, and away from *functional*.

Still, Christian Science is angry if we tell her to try her hand only on cases of hysteria, hypochondria, and hallucination. She will not be content, even though they be alliterative, and she loves alliteration. She prefers cases of organic disease, the very worst, the most sensational cases. And, of course, we shall all agree with her that one disease is not more real than another. A case of hysteria, hypochondriasis, or delirium tremens, is just as real as a case of aneurysm, spinal caries, or compound fracture. Only, the hysterical and hypochondriac are apt to imagine that they have diseases which they have not. The imagination is real, but the diseases are imaginary.

Many patients, who would not go so far as to imagine diseases, yet exaggerate and over-emphasise unimportant aches and pains, count and recount and recall them, and add, to whatever may be the matter, a host of extra sensations and enfeeblements which are not part of the original malady. A few patients, the worst cases of "hysteria," go further than to imagine, and so far as to feign, diseases; even, by fraud, to exhibit the signs of diseases. They starve themselves, burn their own skins, run needles into their bodies, tamper with their internal organs, paint their faces to look ill, raise the thermometer to incredible heights, conjure up blood, imitate con-

vulsions, wear spectacles without lenses, play endless tricks, and lie, till their own people are sick to death of their lying. Between these two extremes is a whole legion of cases: and, of course, there is a great quantity of books concerned with these intermediate cases. Let us take one, and no more: not a book of Psychology, but a book of Practice. In 1873, while Mrs. Eddy was using, for *Science and Health*, what she had learned from Quimby, Sir James Paget was lecturing, at St. Bartholomew's Hospital, on "Nervous Mimicry." The following passages are in strange contrast with the doctrines and the style of Mrs. Eddy's book.

A group of cases of great practical importance is distinguished by this fact: that a nervous disorder produces an imitation or mimicry of organic local disease. In some of these cases the mimicry occurs without any substantial disease whatever; in others it gives features of extreme severity to a disease which, in a normal condition of the nervous system, would be trivial or unfelt.

Cases of this kind are commonly included under the name Hysteria; but in many of them none of the distinctive signs of hysteria are ever observed, and from all of them it is desirable that this name should be abolished. For it is absurdly derived, and, being often used as a term of reproach, is worse than absurd. To call a patient hysterical is taken by many people as meaning that she is silly, or shamming, or could get well if she pleased; and no doubt there are patients of whom some of these things may fairly be said; but in many more, hysteria, especially in the form of an unwilling imitation of organic disease, is a serious affection, making life useless and unhappy and not rarely shortening it.

. . . Now, there is scarcely a local organic disease of invisible structures, which may not be mimicked by nervous disorder. You hear of hysteric cough and hysteric loss of voice, of hysteric dyspepsia and paralysis, of hysteric joints and spines; and there is scarcely one of these disorders in which the mimicry of real diseases is not, sometimes, so close as to make the diagnosis very difficult.

. . . In the great majority of these cases, there is either history or present evidence of a characteristic nervous constitution, such as may serve towards diagnosis. Some have been, or are even now, truly hysterical; subject to fits of irrepressible laughing, crying, or sobbing, or to convulsions of various hysteric kinds. But you will find nervous mimicry in very many who have never been hysterical. In some the sensibility is always too keen, whether for pain or for pleasure. In these the pain of an injury is much more severe than what we may suppose to be the proper average of pain producible by such an injury: it lasts longer; outliving all the other consequences of the injury. And, as to pleasure, as a patient said to me, who suffered what she called tortures from ordinary sources of moderate pain, "the pleasure of music is an agony." But not all have this compensation of feeling pleasure as keen as pain: for many are habitually neuralgic: they suffer with headaches, dartings in limbs, still more often with spine-aches and the like, and are, as one may say, very painful persons — altogether hyperneurotic in their relations to pain, but not to pleasure. . . . One of the most frequent conditions in those in whom the nervous mimicries occur is a singular readiness to be painfully fatigued by slight exertion. These nervous patients become utterly fatigued in even slight exercise, and their limbs and their backs, though they may look muscular and strong, ache horribly and very long.

. . . It is seldom that patients with well-marked nervous mimicries have ordinary minds — such minds as we may think average, level, and evenly balanced. You may, indeed, find among them some commonplace people, with dull, low-level minds; but,

in the majority, there is something notable, good or bad, higher or lower than the average — something outstanding or sunken. This something is, in different cases, so various that it is impossible to classify or even to enumerate the diversities. But be clear that these patients are not all silly or fraudulent. Nothing can be more mischievous than a belief that mimicry of organic disease is to be found only or chiefly in the silly, selfish girls among whom it is commonly supposed that hysteria is rife or an almost natural state. It would be safer for you to believe that you are likely to meet with it among the very good, the very wise, and the most accomplished women. But it will be safest if you believe only that, in any case of doubt whether a local disease be organic or nervous, it adds something to the probability of its being nervous if the patient has a very unusual mental character, especially if it be unusual in the predominance of its emotional part; so that under emotion, or with distracted attention, many things can be done or borne which, in the quieter mental state, are felt as if impossible or intolerable. And this probability of mimic rather than real disease will be much increased if the symptoms seemed to follow any great or prolonged mental tension, or if the patient's mind be set, in much more than the ordinary degree, upon the real or supposed disease. In all the well-marked cases of nervous mimicry, and in the less marked in only a less degree, the malady determines the general current of thought, and often of the whole life. Egotism has its keenest life at and about the supposed seat of disease. If the malady be not always uppermost in the thoughts, it seems always in an undercurrent, rising at every interval between the distractions of work or play.

. . . The contrast of the mental states of those who have real and those who have imitated local diseases is often very striking and of great help in diagnosis. Few patients with real hip-disease or real spinal disease, for instance, think half so much about their ailments as they do whose nervous systems imitate those diseases. In this egotism they resemble hypochondriacs; yet commonly

with a great mental difference, in that those with nervous mimicry are not distressed with constant forebodings of greater mischief; rather, they are content and often almost happy in their afflictions. While the hypochondriacs are in a panic on account of some trivial aching, the nervous mimics will talk of their agonies with calm or smiling faces, or with half-closed, quivering eyelids; some seem proud in the immensity of their ailments; in some, there seems an unbounded capacity for the enjoyment of suffering.

This egotism in relation to the imitated diseases gives to many patients an appearance of great wilfulness. Some, indeed, are very strong-willed; some are so for all the good designs in which they engage, and some with a thorough self-service. But strong will is, I think, less common among these patients than is a want of will. Sometimes there is a general feebleness of will: the patients can do nothing for themselves; can trust themselves in nothing; but commit themselves to some one with a stronger will and an appearance, if not a reality, of more knowledge. Hence, among these patients are the most numerous subjects of mesmerism, spiritualism, and the other supposed forces of which the chief evidence is the power of a strong will over a weak one. But more often you will find a feebleness or complete negation of will in reference to the supposed seat of disease, while towards other things the will is strong enough. You may find the strangest inconsistencies in this respect. A man who has intellect and will enough to manage a great business, or to travel with much inconvenience and write clever books, cannot will to endure sitting upright for ten minutes, or cannot distract his attention enough to be indifferent to an unmeaning ache in his back. A girl who has will enough in other things to rule the house has yet not will enough in regard to her limbs to walk a step with them, though they are as muscular as ever in her life. She says, as all such patients do, "I cannot"; it looks like "I will not"; but it is "I cannot will."

I think it is to this same weakness of will that we may attribute other things often observed in the worst cases of nervous mimicry,

especially the disposition of the patients to imitate or assume symptoms of disease that they have seen or heard of, such as the deformities of diseased joints, the lameness or paralysis associated with spine disease, and the supposed distinctive pains of cancer. No doubt there is sometimes intentional fraud and lying in these cases; but in many more I think you may be sure that patients do not study the imitation or deliberately determine to practise it. Rather they are, in respect of will, like children, who almost involuntarily imitate diseases.

. . . Some mimicries are essentially mental; such, for instance, as those in which patients, out of mere fear and keen attention, acquire the pains of cancer, and locali e them in healthy parts; and in nearly all mimicries a mental influence may be discerned. . . . But in some mimicries it is hard to discern any mental influence at all. Some are imitations of diseases very far from mental association — in the cases, for example, of intestinal distention, constipation of many days' duration, constant vomiting and inability to digest food, rapid heart-action with slow breathing, largely pulsating arteries, and phantom-tumours. Some are found in commonplace, ignorant, and slow-minded people who never saw or heard of the diseases imitated in them. Some occur in children who could neither imagine nor act what they tell and show.

. . . Among the relatives of those with nervous mimicry, it is common to find cases of mental insanity, extreme "nervousness" and eccentricity, stuttering, convulsive and emotional hysteria, various neuralgiæ, extremes of mental character whether good or bad, and sometimes (but I think less frequently) epilepsy and paraplegia.

. . . You may be sure that nervous mimicry is most frequent in young women of the more cultivated classes; but you may be equally sure that it is not so rare among men, or children, or at any age, or in any social condition, as to make it unreasonable to suspect it in any case of obscure disease. You had better not let any such case pass without asking yourself, Is this disease, or

any part of it, mimicry? Some of the worst cases of mimicry of disease of the spine and pelvis that I have ever seen have been in men and women of mature age; some of the worst of joints in young children; some of the worst of all kinds in poor people.

. . . Among the chief exciting causes of nervous mimicry are sudden mental distresses, emotion, disappointment, long anxieties, or exhaustion by overwork. I saw one day a young gentleman who had been overworking for a civil service examination. After a three hours' mathematical cram he fainted, and when he rallied had a very close mimicry of paralysis, on both sides of the body, which lasted many weeks. On the same day, I saw a gentleman who had been greatly overworked in a prosperous business. He kicked his great toe severely, and had a mimicry of tetanic convulsions in the limb, with night-panics and other curious nervous symptoms, which after a few days were followed by the sensations of spinal disease such as one of his brothers died with. . . . In a case which I do not doubt was a nervous mimicry of hip-joint disease, with limping, and with eversion and contraction and some pain of the thigh, I found that the patient's brother had advanced true hip-disease. . . . In the fortnight following the death of the late Emperor Napoleon, I was consulted by four persons who described, as they felt, the sensations of stone.

. . . . More frequent probably than any mental state, among the exciting causes of nervous mimicry, is injury of any kind, especially of bones and joints. And after injury, let me tell you, nervous mimicry is not only more difficult to be sure of, but harder to cure. For there is something tangible to appeal to, something which would indeed be quite inadequate to explain any severe symptoms in a person of sound nervous system, but which the mind and mimicry can invest with symptoms enough for even the gravest disease.

These paragraphs are from the first and second lectures. The other four lectures are concerned

with the special mimicries of joint-disease, spinal disease, cancer of the breast, abdominal tumours, and other diseases; and with the rules for diagnosis between real and mimic diseases. All six lectures are of the utmost interest in reference to the cases that Christian Scientists heal. At the end of the last lecture, speaking of treatment, Paget says: —

But, perhaps, the most important part of the treatment of these cases is the mental part. I have referred to the infrequency of commonplace minds among the patients with nervous mimicry — some being far above, some far below, some in various ways divergent from, the ideal standard average. It would, probably, always tend to the remedy of nervous mimicry if the mind could be brought to an average and uniform level, to a just medium of common sensibility and common sense. A few excellent and wise persons might be the worse for such a change; but for all except these the change would be for the better and a chief step towards recovery.

Most of all, the will needs education in these cases. It needs to be trained to the cure of the mimicry, to the endurance of pain, to the control of movements, to the fixing of the attention on anything rather than the supposed disease. And very often, in the worst cases, this training of the will is not possible unless the patient be separated from the persons and things associated with the disease. Many patients cannot get well at home. Some of those about them are too sympathetic; some too hard; some yield too much or too soon; none are really helpful; and the patient's will becomes constantly more feeble, or more widely perverted. In conditions such as these the patient should live with quiet sensible strangers, who can teach the will and exercise and control it.

The effect of judicious education of the will in the worst cases of nervous mimicry is sometimes very striking; complete recovery

is not rare, especially in cases of mimic loss of power in the spine and limbs, and of mimic diseases of joints, and mimic gastric disorder and inability to digest. But the teacher must be carefully chosen; for among these nervous patients are some who are ready to become the very slaves of persons who have strong wills, or who profess that they are possessed of knowledge or authority that cannot or may not safely be resisted. Thus it is that the worst cases are sometimes cured by the most ignorant persons, who, by the mere confidence of their assertions, give confidence and will: but the consequences of such cures may be as bad as the disease.

The following case is a good illustration of what Paget says of the consequences of such cures. In the *Journal of Nervous and Mental Disease*, June 1901, p. 342, there is a very careful and well-reasoned essay, by Dr. Smith Baker, of Utica, New York, on the Rationale of Subjective Healing. The results of a narrow, one-sided view of a case may be disastrous, he says, as in material treatment, so in mental treatment: and he gives this instance: —

A well-educated and refined woman, aged twenty-five, who, after a slight injury, had suffered for five years with severe neurasthenia, and had got no good from doctors and surgeons, "fell in with 'healers' of the Christian Scientist order, who faithfully tried their hand, and seemingly succeeded; for she soon resumed her work, and remained at it for a year. Meanwhile, however, she slowly developed a typically characteristic condition; namely, a thoroughgoing dependence on her healers for sympathy and support: on their characteristic publications for mental pabulum; and on what she called 'God' for about everything else. As for her own selfhood, it had become quite swallowed up in the assonant phrase 'God is all': while a dark, thick, idealistic phlegm

seemed to have invaded all her mental and bodily functions. Sensation had become hypersensation; perception illusional; ideation more or less imperative; attention narrowed down to an egoistic point; memory was very poor, save for the one set of ideas; will had succumbed to 'the higher will,' as she believed it; conduct was so erratic as to render her unfit for any vocation; while all the bodily functions were more or less irregular and distressing, with energy and endurance reduced to simply a useless quantity.

"At this point she was the most despairing, hopeless, unpromising case it had been my fortune to see for some time. She seemed to have just life enough left to feel all the misery, and realise none of the relief incident to therapeutics, whether material or mental. *I have been through it all*, she said. *For years the doctors had me and they failed; and now the healers can do nothing more for me; and worse, I cannot get away from them and their teachings and practices. Night and day my mind repeats their formulæ, and yet no good seems to come from it. I simply suffer as never before.*

"Evidently neurasthenic, evidently hysteric, and born and bred to be just this, evidently *blasée* with therapeutic fag and disgust, evidently an obsessional slave of the worst type. What a problem for insight, resource, patience, and all the rest! And, by all odds worse than this, was eventually to be found the deep despair into which she had been lowered, the listless will, the imperative conception that would brook no interference without mental pain of a worse order, and a deep feeling of poverty from which she had little hope of ever being able to rescue herself. In fact, fortune of body, of mind, of station, of purse had all oozed away steadily; and what was first acute, and then became chronic, had now come to be as permanent, seemingly, as sin itself."

One could not have a clearer picture of the harm which may be done by Christian Science. Now let us leave her faith, and come to her works. She heals the sick. What was the matter with them?

Are we bound to accept all that they tell us, and all that they say that the doctor said? Of course we are not. Many of them are illiterate, many are wholly unable to judge what happened, if anything did happen. Again and again, they make wild statements, worse than useless, and say what is not true. We have nothing to do, here, with philosophy or with religion: we are just reading So-and-so's description of what was the matter with him, and how the doctor told him that it was very serious. But who is So-and-so, and who was his doctor? If So-and-so is a credulous, excitable person, illogical even to this point that he believes *Science and Health* to be the immediate revelation of Infinite Mind, why should we pay any attention to his account of his own case?

VI

TESTIMONIES OF HEALING

THERE is but one way to get at the truth about a new method of medical or surgical treatment. Every case must be reported. Take, for example, the operation of ovariotomy. Spencer Wells, in this country, set himself to make it safe. He reported every case; he kept back nothing. Everybody was sure that he was telling the whole truth. If anybody had been able to say that he was publishing his successes but not his failures, it would have wrecked the work of his life. Christian Science has no such sense of honour: she publishes her successes, and hides her failures.

Of course, her failures are altogether different from the failures and the mistakes of medical practice. The doctor may make a wrong diagnosis: she makes none. The doctor may fall short of perfect skill over this or that operation: she will contemplate simple abscesses and cysts till they burst. The doctor, examining an obscure case, may overlook one or more of many symptoms: she never examines anybody, but gives absent treatment * to acute cases

* "Science can heal the sick who are absent from their healers, as well as those present, since space is no obstacle to Mind. Immortal Mind heals what eye hath not seen."[1] — S. & H., p. 179.

that she has never seen. The doctor uses his eyes, his ears, his nose, his hands: she is purposely blind, deaf, inactive: she does nothing, nor attempts anything. Therefore, her blunders are such as the idlest, youngest, and stupidest medical student would not commit: for she never reads a book, enters a museum, uses a stethoscope, takes a temperature, or looks down a microscope. But, for the present, let us observe her successes, not her failures. I have put here two hundred consecutive Testimonies of Healing, from her weekly journal, the *Christian Science Sentinel*. They are not absolutely consecutive from week to week; because some back-numbers of the *Sentinel* had been removed from the Christian Science Reading Room in this neighbourhood. But they are all recent cases, between April and August, 1908. Of course, if the reader be ignorant of medicine, he or she should go over them with the help of a doctor. I have taken them just as they came. I have left out none, except one, which has already been quoted; and three or four, not more, in which the patient speaks of mental improvement only, and says not a word of any bodily ailment. Two hundred cases are too many: one hundred would suffice. Yet, having got them together, I have let them stand; for they repay careful study.

TESTIMONIES OF HEALING

April–August, 1908

1. Mrs. B.'s baby. Nine months old. "Stomach and bowel trouble." Had been treated by "the starvation method," and had become dreadfully emaciated. The Christian Science practitioner soothed it, and ordered it to have plenty of milk. Healed.

2. Mr. P. Headaches and "bowel trouble," healed after *two years* of Christian Science treatment. "I seem to progress slowly."

3. Mrs. R. Healed of "sense of fatigue, and throat trouble." Also, when knocked down by a bicyclist, she "suffered no pain at all, and had little sense of shock."

4. Mrs. C. Suffered from "heart, stomach, and nervous trouble"; also, for ten years, from an eruption on the face. "I was cured of all these ailments in a short time: except the eruption, which did not seem to yield." Finally, she convinced herself that the eruption must be due to anger: and then it was healed.

5. Now that I am reading the proofs of this chapter, I find that I numbered these cases wrong, and went from 4 to 6, leaving out 5. So I give here to fill the gap, one of the testimonies which Miss Feilding quotes in her admirable book. "The child seemed to have a severe cold, and his parents, who have not demonstrated science as thoroughly as the little one has, were becoming quite anxious; when the child went to his father and asked, 'Papa, will you please read *Science and Health* to me? I am sure it will make me well!' The father was busy, and heeded not the childish demand; but the little scientist was not to be thus deprived of the benefit he felt sure was to be gained therefrom, and so he took the book, and in his own innocent way read, 'God is Love,' and repeated the 'Scientific Statement of Being.' The next morning the cold had entirely disappeared, and Edward was well and happy." This child was five years old, and had attended a Christian Science Sunday-school.

6. Mrs. B. "I have been healed of a growth in the breast,

which I had for seven years, and which was pronounced incurable by my physician, unless I had it removed with the knife. My friends were urging me to have this done before it was too late; and I began to think I had but a short time to live, when I was advised to take Christian Science treatment. I was healed of the growth in three weeks." *

7. Mrs. T. Was healed, at various times of her life, of "severe rheumatic trouble, catarrhal trouble, bilious attack, and other troubles, sense of fear, and chills."

8. Miss E. Was healed of "a very bad catarrhal trouble of several years' standing": also of "a neuralgic trouble."

9. Mrs. W. Was healed of "a very depressed state, and great weakness of the heart."

10. Rev. F. B. Was healed of "chronic stomach and bowel trouble." Also suffered from "mental depression"; which was relieved, but not healed.

11. G. E. S. Was healed, for a time, of "severe rheumatic trouble": then it recurred, "in an even more determined way than before": and again he was healed.

12. Mrs. E. Was healed of the pain of a burn. "The healing went on rapidly, and in a very short time all manifestation of the trouble disappeared."

13. Mrs. A. Healed of "rheumatic trouble."

14. Mr. B. Healed of "stomach and heart trouble." Also, of pain and deafness, not of long duration, in one ear. This witness was healed, at 78, of "the tobacco habit," by Christian Science.

15. Mr. S. Says that he was "a physical wreck, not sleeping well, melancholy, and irritable. What made matters worse, I began to read a medical book, which only added to my misery, as I believed after reading it that I had an incurable disease." Healed.

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* I have written to this patient, asking her about her case, but have not received any answer. She may have had some inflammatory thickening of a part of the breast.

16. Miss S. "Many ills, known under *materia medica* as throat and lung trouble, etc., have been destroyed."*

17. Mrs. K. Her mother died in an asylum. "Ever since I was a child, I had been haunted with the fear of hereditary insanity." Was healed of this fear.

18. Mr. G. Was healed of "stomach trouble" and of headaches.

19. Mrs. W. This patient, in one of her later confinements, attended herself: "The experience was all over in three hours, without pain or the expense of a nurse or doctor." On another occasion she was "very ill and nearly unconscious," and, at the reading aloud of *Science and Health*, she felt "a glow of warmth" come over her.

20. Mrs. D. Was enabled, by Christian Science, "to overcome the effects of a severe operation"; and, on several occasions, "to help members of her own family out of many distressing attacks of illness."

21. Mrs. A. Healed of "severe pains in the head." One of her children was healed of "fever." Another, four years old, having swallowed a marble, was relieved of pain. Nothing is said about the marble.

22. Mrs. W. Suffered from sleeplessness. "For nearly a fortnight my reason completely gave way." Healed.

23. Mrs. P. Had occasional "attacks of deafness." Two attacks were relieved by ordinary treatment: the third, after three weeks, by Christian Science.

24. Mr. B. Was cured of "the liquor habit."

25. Mrs. D. Suffered from "dropsical and heart trouble," and was "unable to leave her bed."† She says that the doctors

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* *Destroyed, i.e.* made to cease.

† Nothing is said as to the site, origin, or duration of the "dropsy." Whatever it was, there is no evidence that it was due to any organic disease of the heart. I have written to this

said "that she could last but a few days at most." Healed at once by Christian Science. She also tells of a child who fell with its face against a hot stove, and stopped crying, and was healed without a scar.

26. Miss. M. A factory-girl: healed of "stomach trouble," and of "a growth under the eyelid." *

27. Mr. L. Had an operation for "an intestinal trouble." The operation was followed by "adhesions of the bowels, with complications." These troubles were healed by *fifteen weeks* of Christian Science treatment. One year ago, he was cured of "rupture" by three weeks of "absent treatment." †

28. Mrs. T. Healed of "liver and kidney trouble, and stiffening of the joints."

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patient, and she has kindly answered. She tells me nothing more about her case. I give here, and I am sorry to seem offensive, part of her letter. I think it right to use her letter as evidence, (1) That Christian Science accepts any testimony of healing, however ignorant and illiterate; (2) That the *Sentinel* corrects and embellishes the style and the spelling of these testimonies. Here is the letter: — "Your letter was forwared to me here will say in regard to your inquiry about science I had been sick for years before and had meny doctors some speshelist none of them could do eny thing for me there was a healer in —— and my children were small the oldes one had heard of christian Science. . . . God will heal us throw all our medisons away God doesent need them and we will then get his blessings."

* Nothing is said as to the nature of this "growth."

† Adhesions, or symptoms attributed to adhesions, occur frequently after abdominal operations; and would disappear, in many cases, in less than fifteen weeks. Of cases of "rupture," it need only be said (1) That some other malady is often mistaken for a rupture; (2) That many ruptures disappear for months, or even for years, of their own accord.

29. Mr. M. Had "an ear disease" in infancy, which was treated in vain. "One specialist gave me up as incurable." After *more than eight weeks* of Christian Science treatment, he one day heard the clock ticking. "From that day to this my ears have been normal. The ear-drums, which were said to be destroyed, have been replaced, and perfect hearing restored to me."* Has also been healed, at various times, of a "dreaded fever," a dog-bite, and "numerous minor ailments."

30. Mrs. S. "I was enabled to overcome quickly an acute attack of lung trouble." She had recovered, twice, from similar attacks, without the help of Christian Science. †

31. Mrs. F. Testifies that her child, two years old, was "taken quite ill one night, with fever and cough": and was healed in the course of twenty-four hours.

32. Mrs. R. Fell, hurting her spine and one hip. Had absent treatment. "In one short week I was entirely healed, not only from the effects of the fall, but I was also freed from a form of bowel trouble: I was also healed of heart trouble of long standing, and of stomach trouble."

33. Mrs. W. Testifies that her child, six years old, had "several attacks of trouble with his neck." She read *Science and Health* to him, and in less than ten minutes he said, "My neck is all right now." Another child was healed of "bronchial trouble and earache." The earache left him instantaneously, while he was repeating, "God is infinite, all-power."

34. Mrs. H. Broke one of the bones of her leg. It was properly set and bandaged by a medical man. In *three weeks* she began to walk round the room. Healed, also, of "headaches and stomach trouble."

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* I have written to this patient, but have had no answer. Of course, even after extensive destruction of the drums of the ears, there is, often, very fair hearing.

† I wrote to this patient, and she has kindly answered my letter. It is certain that her malady was not consumption.

35. Mr. J. Was healed (February 1907) of a "dreaded kidney disease." Says that he was told in Hospital that he would die of it: and that he was advised to undergo an operation. Says nothing as to the nature of the disease, or its symptoms.

36. Louise B. After a severe illness, had Christian Science treatment during her convalescence, and soon got well. Later, was healed of a "stomach trouble."

37. Miss S. For ten years had "a complication of diseases." Also, had weak eyesight, and "stomach trouble." Healed.

38. Mrs. O. For ten years studied "mysticism, occultism and Vedastic philosophy." At the end of this time she felt "confused, restless, impatient, irritable and nervous." Healed.

39. Mrs. G. Testifies that her boy, ten years old, had "a chronic skin disease" (? ordinary ringworm). After two or three months of Christian Science, there was "a marked change for the better." Healed *after ten months*.

40. Mr. W. Cured of "the liquor and tobacco habits." Had already cured himself, several times, by his own will, for some weeks or months.

41. Mrs. H. "I had been suffering from serious kidney trouble, and had been given up to die, not only by our home physicians, but by some of the best specialists in the county." Was healed by *seven months* of Christian Science treatment. Later, in the winter of 1906–7, "I had a weight of worry and disease on my hands. Once again it was said that I could not live. All through the night of May 29, 1907, the nurse sat by my bed telling me to breathe, and the next morning my earthly existence seemed limited to only a few minutes; but when the dear ones gathered round my cot I was roused to fight for my life." * Healed rapidly after two visits from a Christian Science practitioner.

42. Mr. S. A good case of a man cured of drink. Has kept straight, now, for more than a year.

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* Compare cases 87 and 140.

43. Miss W. "I was so nervous that I could not walk alone, could not feed myself, or even write my own name." Was healed "in a comparatively short time." Also, was healed of "serious rheumatic trouble."

44. Mr. S. Healed, after prolonged treatment, of "terrible headaches."

45. J. L. Healed of "stomach trouble and despondency."

46. Mrs. B. Had undergone two operations. Afterward, had Christian Science treatment. "In three months I was cured of a malignant growth, stomach trouble, and severe headache." Has remained well for seven years.*

47. Kate M'G. "I suddenly became aware of a paralytic condition affecting one side of my face." Healed in less than a week. An ordinary case of "Bell's paralysis."

48. Mr. O. Healed of "throat trouble, bowel trouble, acute

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* I have written to this patient, and she has kindly answered. She tells me that she had a tumour in her breast, and that the doctor said it was "cancerous." She tells me nothing as to the extent of the operations, or the interval between them, or the nature of the disease. It may have been sarcoma, not carcinoma. *There is no reason to think that it recurred after the second operation.* She tells me that the doctor who operated on her is dead. She is now a healer in Los Angeles, California, a great centre of Christian Science; and she records many cases of healing in her family. Her mother-in-law was healed of "very serious kidney and heart trouble": her husband, of "nervous and stomach trouble": her sister, of "asthmatic trouble in a cruel form." This sister had left Chicago, and come to Los Angeles, for the sake of the climate: and we may attribute her recovery to this change of air and scene. If the reader cares to study the healings at Los Angeles, he must read *The Los Angeles Case*, a pamphlet sold in Christian Science reading-rooms, giving a mutilated version of a trial for the death of a child under Christian Science.

lung trouble, chronic headache, and other minor ailments." Three of his children were healed of "a fever": another was healed of "a serious illness."

49. Mrs. S. Her child was healed of "bowel trouble."

50. Mrs. M. Healed of "continual stomach and bowel trouble."

51. Mr. B. Healed of "severe stomach trouble, a throat trouble, and a disagreeable-looking growth on my face." Also, of a stiff knee. When he was a boy, he had cut his knee with an axe, and thereafter "had been left in such a condition that he was compelled to use a wooden stump." The knee "had been in a very bad condition for fifty years." Then, he had a fall, and severely sprained the knee. During the Christian Science treatment of this sprain, "the flesh became natural in appearance: and, when I got around again, I found to my surprise that my toes came about five inches nearer the ground than they did before I was confined to my bed from the fall." *

52. Mrs. S. Testifies that her child, under two years old, hit his forehead on a stone step: she reflected on the central doctrine of Christian Science, and the child did not cry.

53. Mrs. L. Healed of headache. Also, one child was healed of "a fever in its worst form": another, of "a fever and rheumatic trouble."

54. Mrs. R. Her little boy had "rupture," and could not walk.

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* This is a good instance of such cases as are cured by bone-setters. The sprain broke some old adhesions, and forcibly worked a joint that had been kept bent for many years. The growth on the patient's face was doubtless an ordinary wart: it had been burned once or twice, with acid or caustic, before he had Christian Science treatment. He also testifies that his wife was healed, in half-an-hour, of "bowel trouble." Also his granddaughter, twelve years old, was healed of "a nervous trouble," which prevented her from eating or talking.

After two hours of Christian Science, he walked two miles. "He said he was not tired, nor has he complained since."

55. Mrs. S. Healed of "spinal trouble and heart trouble." Later, "I met with a slight accident, causing a bruise, and a disease appeared on my body." Was healed of this "disease" by Christian Science in *three years*.

56. Mr. R. "After three days' perusal of this priceless volume (*Science and Health*) I discovered that I no longer needed glasses, and that headaches, and all my physical ailments, which were many, had been swept away."

57. Nellie M. "Eye trouble, and untold misery from stomach, bowel, and spinal trouble." Under Christian Science, was slowly enabled to do without glasses.

58. Mrs. E. "I was seemingly very near death's door. I had been under the care of doctors constantly for nine years, besides taking various kinds of blood-medicine. I was suffering from a dreaded disease, which was then said to be in its last stage." Healed.*

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* I have written to this patient, and she has kindly answered my letter. She says that she had cancer; and that for eleven years she was miserable, never free from pain. It is incredible that a patient, with cancer so far advanced as to be painful, would live eleven years. She gives me the names of two doctors who attended her, but tells me that they are dead. She tells me, also, that she had a "cancer-doctor" a year before she found Christian Science. She tells me nothing more about her case. It is not to be believed that any case of cancer would be treated, for nine or eleven years, with "blood-medicine." She says nothing as to the site of her malady, or as to any surgical treatment. She does not even say that the doctors said it was cancer. I may add that the contrast, between the style of her letter and the style of her testimony in the *Sentinel*, shows how these testimonies are corrected by the editor of that journal. See case 25.

59. Mrs. C. Had an abscess in the breast, which, she feared, was cancer. Under Christian Science, "the abscess came naturally to a climax, and discharged without medical aid." She alludes, also, to "many other healings."

60. Ella M. Healed, slowly, of "a trouble of many years' standing, which had expressed itself in an uninterrupted depression, and in many physical ailments. Life was a burden to me, an inexpressible agony; every ray of light seemed to have vanished from my consciousness."

61. Mrs. S. Suffered from "heart disease and great nervousness." After *three months* of Christian Science, she was able to do her housework.

62. Mrs. M. Her two children were healed of "bronchial and asthmatic trouble in a severe chronic form, sore throat, and other ailments."

63. Mrs. H. Was healed, slowly, of "headaches, heart trouble, and kidney trouble."

64. Miss B. Had "a very severe cold and fever, and coughed almost continuously for several days and nights." Was completely relieved by a week of absent treatment. Also, an earache was "overcome in a very short time."

65. Mrs. T. "Physical ailments too numerous to mention have been cured, including two cases * of a fever in its worst form; also a predisposition to throat trouble and almost constant colds."

66. Bessie S. "For six months I was not able to walk any distance, on account of a malignant growth on my leg. I had two doctors, but they did me no good." Healed.†

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* *I.e.* attacks. The word *case* is often used, in these testimonies, for *attack*.

† I have written to this patient, but she has not answered. There is not the faintest reason for thinking that the "growth" on her leg was malignant. It is just a phrase, like Mrs. Eddy's "most malignant contagion."

67. Mrs. H. "A miserable creature, constant backache and periodical suffering, also many other ailments." Healed.

68. Mrs. Z. "When my baby, 18 months old, drank concentrated lye, we declared the truth, and in 24 hours she was free from all trace of the severe burning, and joined the family at the table, eating all kinds of food." *

69. Mrs. T. Was healed of "what seemed to be blood-poisoning. My hands, head, and face presented an alarming appearance. Although there seemed to be much inflammation, there was no fever, and very little pain." †

70. Caroline G. "For ten years I was a confirmed invalid, having undergone four surgical operations, and having had nearly every ailment that flesh is heir to." Was healed in two days. Later, was healed of "a relapse of a number of old troubles, an organic difficulty among others."

71. Mr. P. Was healed of "lung and paralytic trouble." This patient is out in all weathers; and, on a winter's day, having

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* Mrs. Z. also testifies that she was healed of "an enlarged neck, accompanied by a choking sensation." Also, that her husband was healed of a pain in his eye. If we assume that she really had "an enlarged neck," let us assume that she was subject to exophthalmic goitre. Then, we have, as commentary, a case mentioned in the *New York Medical Journal*, November 18, 1899. "A woman, with exophthalmic goitre, had been under the care of a number of skilled physicians, without benefit, and had received most of the approved methods of treatment. At last, she asked her doctor whether Christian Science would do harm, and was told that it probably would not; and left him, with the apparent intention of going to a Christian Scientist. Two days later she began to improve, and continued to improve, though she had not gone to any Scientist. Exophthalmic goitre is a disease that is profoundly influenced by suggestion."

† It sounds like a rash from eating shell-fish.

gone to sleep on a sofa, he woke and found that he could not move any part of his body except his left arm. He says that he was paralysed about three weeks." *

72. Leila G. Healed of "an abscess in the ear, and numerous bilious attacks."

73. Josephine W. Healed of "a very bad catarrhal trouble," of six years' duration, which, she says, was affecting the ears. Says that her hearing is perfect now.

74. L. S. W. Healed of "neuralgic headaches, stomach trouble and an eye trouble." Also, of "colds, sore throat, and many other discordant conditions."

75. Lillian B. Testifies that her father suffered from "rheumatic trouble" for over twenty years: was cured by Christian Science in two months, and has had no rheumatic trouble for two years. "I may also gladly say that during the treatment the desire for liquor entirely left him." †

76. Mrs. S. "I was taken with an acute illness in what seemed to be its worst form. I suffered great distress, and my body seemed racked with pain. A Christian Science practitioner was called, and in one treatment I got up and walked without pain."

77. Mr. S. Healed, in August 1906, of "severe hay fever and asthmatic trouble" of 30 years' duration. His father had died with "asthmatic trouble."

78. Mr. G. Testifies that his wife, by the help of absent treatment, was enabled to overcome all fear prior to a confinement,

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* If we assume that the evidence is accurate, it is possible that the patient had a slight attack of myelitis, after exposure to cold. He also testifies that his wife was "healed beautifully of physical troubles of long standing": and that all his five children, who, attending the public schools, had "contracted a very serious form of skin disease," were healed.

† The giving up of liquor would help to keep off the rheumatic trouble. See case 127.

and nearly all pain during it. Also, he says, "toothache, colds, headache, in fact every discord is yielding to Truth."

79. Mrs. L. "Very delicate from childhood: a sufferer from nervous and stomach troubles." She had also worn a support, for a hernia, for more than nine years. Under Christian Science, her "physical troubles gradually disappeared" in 1904.

80. Mrs. L. "Severe nervous trouble and chronic liver complaint. For seven years I suffered in mind and body. I was healed *with one treatment* after all these years of suffering." Her daughter, aged 12, was healed of a "curvature" of the spine.

81. Mr. M. "I was a physical as well as a mental wreck, using a pair of crutches and suffering great pain from a severely injured hip and other complications, besides being without hope in the world and not caring what became of me." Under Christian Science, he slowly got rid of his crutches, and of a high cork sole.* "I still have a few minor ailments, but am gradually overcoming them."

82. Annice F. "I suffered from inflammation, rheumatic trouble, etc. I also had to wear glasses." Healed.

83. Gustavus F. "From childhood I was nervous, weak, despondent, morbid, afraid even to wish to be well and normal." Healed.

84. Emma H. Went to a Christian Science meeting. "An experienced Scientist spoke, and while she was speaking I suddenly realised that one of the ailments which had troubled me for five years had passed away."

85. Mr. P. A hernia, which had come down, went back under Christian Science treatment. "I would like also to state that my wife was instantly cured of acute lung trouble ten years ago, and, a few years later, of abdominal trouble. Each time, it was a case of immediate healing."

86. Ruth R. Has "sometimes overcome a severe headache."

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* An ordinary case of fear of leaving off crutches.

87. Mrs. T.* "A hopeless sufferer for ten years. In that time, I suffered many things of many physicians. I was in despair, in doubt and darkness, both spiritually and physically, being obliged to remain in a dark room for weeks at a time. I had reached the point of being almost willing to give up the struggle, my physician having told me that I could not last long, and not at all without the medicine. One day, when both he and my family thought I was near the end, I turned away from ill, and asked God to save my life for my child's sake, and I promised God then that I would give the rest of my earthly days to His service. To both the physician's and my family's surprise, I was better the next day. *Soon after this*, I heard of Christian Science," etc.

88. A. J. Suffered from female trouble, and had been treated by "osteopathy." After one treatment with Christian Science, was able to walk feebly downstairs, and in three weeks was entirely healed.

89. Mr. F. Was healed of a sprained ankle. Testifies also that his wife, "sentenced to die by *materia medica*," was healed.

90. Mrs. H. Was healed, in three weeks, of "a rupture, nervousness, and a severe bowel trouble."

91. W. S. I. "A sense of not being strong, of needing tonics: shortsightedness was said to be hereditary, and I seemed to have a very unhealthy, morbid thought." Healed.

92. Mrs. F. In 1902, had an operation for female trouble. In 1905, "after having read one number of the (Christian Science) journal, and part of another, I discovered that I had been completely healed of the disease." Has also been enabled to leave off glasses, after wearing them for fifteen years.

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* This case occurs not among Testimonies of Healing, but among *Letters to our Leader*, in the *Christian Science Sentinel*, June 20, 1908. I have included it here, because of the light that it throws on the healing of many of these patients.

93. Mrs. M. Healed of "chronic bowel trouble." Also, had an easy confinement.

94. Mrs. W. Testifies, at great length, to the recovery, "by the help of God," of her purse, which she had left in a shop. She adds that she has "overcome many physical ailments."

95. Mrs. M. Testifies that her child, 18 months old, cut her ear. A surgeon stitched up the ear, and a healer "commenced to give the child treatment at once." Healed.

96. Florence W. "Without any warning, I was taken ill with acute lung trouble." Next day, by the help of Christian Science, was able to get about.

97. L. B. In childhood had "a severe and complicated eye trouble." This came to an end, when she was about sixteen, under Christian Science. Also, "a severe case (attack) of blood-poisoning has been met, and numerous other ailments have been destroyed."

98. Mrs. S. "For sixteen years I was much of the time in very bad health: for four years being almost helpless." She had eleven physicians. "Their various modes of treatment only added to my sufferings." Healed.

99. Clara B. "Through constant fear and worry, I finally lost my voice. Peace and quietness and confidence have taken the place of fear and anxiety, and my voice is being restored at an age when mortal mind would and does deem it impossible."

100. Nellie R. "Heart trouble and severe headache, supposed to be hereditary, were overcome." Also, her aunt was healed of "very serious throat and rheumatic trouble."

101. Cecilie R. Healed of "bowel trouble and a severe throat trouble."

102. Mrs. W. Healed, in six weeks, of "what the doctor had called serious lung and bowel trouble."

103. T. M. G. Healed, in five minutes, of "a disease which had been troubling me for two or three years."

104. Miss C. "I have been healed of many troubles, among

which were pneumonia and a tumour of between four and five years' growth." *

105. Helen Y. "Not long since, I was taken with a pain in my side, which seemed every minute to increase in violence." Healed by reading one passage in *Science and Health* over and over again. She also mentions a young lady who was healed of "several serious diseases."

106. Miss M'C. "Ten years ago, I was healed of what the doctors called consumption."

107. Mr. M. "About a year ago, I was thoroughly healed of a chronic disease of fifteen years' standing. I was also a slave to the tobacco habit for 35 years, and was a heavy drinker. There seemed to be no cure for me, but after a few treatments the desire for both tobacco and strong drink left me."

108. Mr. P. "At the age of forty, I was healed of serious kidney disease, of a supposedly inherited stomach and rheumatic trouble, etc." Was also cured of "the tobacco habit," after 25 years of the use of tobacco.

109. Mrs. P., aged 75. "I was very ill with stomach trouble. I had been treated by doctors for seven years, but grew worse day by day. . . . I began reading (*Science and Health*) about half-past five in the afternoon, and continued until half-past two in the morning, when I knew that the truth had made me free."

110. Mrs. B. Healed of "an acute illness." Also, was able to induce sleep in a woman who was "suffering severely."

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* I have written to this patient, and she has kindly answered. She says that the "tumour" was "in her side": that she never showed it to any doctor. "I thought I would trust wholly to Christian Science, which I did, helping myself what I could, until the time came when I couldn't seem to stand the pain, so went to a (Christian Science) practitioner, and was healed in eight weeks' treatment." Thus we have not a particle of evidence that she had a tumour, beyond her own belief.

111. Miss G. "I had been an invalid all my life, and for 15 years was confined to the house, most of this time being spent in bed. One of my troubles was from frequently recurring abscesses in my head (discharge from the ear), from which I suffered terribly, being in constant pain. I also had severe stomach trouble, and the physician could only keep me stupefied with opiates. In this way the habit was formed, and for ten years I was never without the drug." Healed in a few weeks.

112. Mrs. B. Testifies to "the overcoming of serious ailments from which my little son was suffering: the overcoming of heart, stomach, and kidney trouble, etc. All these cures, and more, have been effected in my own immediate circle."

113. Mrs. H. "A tired feeling, and other discordant manifestations and ailments."

114. Grace N. Trod on a nail. "I began a mental protest against the accident, and the possibility of its having any power to give me pain. On the day following, there was a manifestation of swelling, which was, however, speedily destroyed." Also, on two occasions, was healed of a sprained ankle. Also, has been healed of "supposedly hereditary and chronic diseases — diseases which are called incurable by reputable physicians."

115. Mr. M. "As far back as I can remember, I had generally been ailing, and when I reached manhood my sufferings increased so that life seemed not worth living. I tried many things, and 'suffered many things of many physicians,' but was not benefited. At last, one day, frantic with pain, I decided that suicide was the only remedy." Healed. Also, was healed of "the appetite for tobacco and other evils." Also, one of his children was healed of a sore throat.

116. Mrs. A. Healed of "severe kidney, throat, and heart trouble."

117. Mr. E. "I woke up one morning with a pain so severe that it frightened me." Was put to sleep, in half-an-hour, by the reading aloud of *Science and Health*. Later, "a most serious

nervous disease, which had grown no better for seven years, left me entirely." Later, on a steamer, was not seasick. "I had never been seasick before, but, when every one around me began to be ill, I was very much afraid I should be too."

118. Eleanor B. "Headache, an attack of rheumatic trouble, injury to the head, toothache, and many other ailments such as seasickness and colds."

119. Winifred H. "Headaches, chronic catarrhal troubles, bronchial and lung trouble."

120. Mr. B. "I had a spinal injury. I was helpless most of the time for seven years. My mind was affected to the extent that some of my family felt the only safe place for me was an asylum for the insane." Healed. Also, left off spectacles.*

121. Lucy K. "For seven years I had scarcely seen a well day." Healed.

122. Mr. H. "In the morning, I never felt better in my life. About noon, I was taken with very severe heart trouble. I at once telephoned for (Christian Science) help: and, being very hungry, I ate a bowl of soup, after which I rested upon a couch," etc. Healed that afternoon.

123. Frau K. Healed in four days, of "what mortal belief calls acute lung trouble." Later, her daughter was healed, in fourteen days, of "the same complaint."

124. Mrs. R. Testifies that "colds, an eruptive fever, etc.," were healed. Also, "an attack of lung trouble."

125. Mrs. M. Healed of "supposed hereditary lung trouble, together with kidney and stomach trouble."

126. Mr. Y. "When I first heard of Christian Science, I was loaded down with all or nearly all of the diseases known to *materia medica*." Healed.

127. Mr. H. Was a heavy drinker and an inveterate smoker. "The greater part of my earnings went to satisfy the appetite for

* A typical case of nervous mimicry.

liquor." Was healed by Christian Science of both these habits. Healed, also, of "severe rheumatic trouble and varicose veins." *

128. Mrs. H. Testifies that she had a painless confinement: and that her husband was healed of "stomach trouble."

129. Mr. L. A burn of face and hands was healed, in three and a half weeks, "without a scar." His wife was healed of "stomach trouble": his daughter, of a "gathering in her ears."

130. Mrs. C. "Rheumatic trouble, and serious eye trouble."

131. Mrs. B. "Chronic bowel trouble, and many other serious ailments."

132. Emma N. Healed of "internal disease," after several weeks of treatment. "Had it not been for Christian Science, I know I could not have gotten through short of the surgeon's knife."

133. Mr. S. Testifies that his child was healed of sore throat. "Her aunt examined the child's throat, and pronounced it serious."

134. Mr. F. "I was healed of blood-poisoning of long standing, also of the tobacco habit and a desire for strong drink."

135. Elizabeth L. "Headaches, neuralgic trouble, and a sprained ankle."

136. Mr. T. "A sore throat, and feeling generally miserable."

137. Mabel N. "I could not get rid of a temper that was the terror of my life, until I knew that 'the good shepherd' was leading me." Healed, also, of colds, chapped hands, and the pain of an injured finger.

138. Annie S. Healed, immediately, of "sleeplessness"; and, gradually, of "chronic stomach and bowel trouble, severe headache, etc."

139. Mr. L. Healed of "neuralgic trouble." Granddaughter healed of "throat trouble."

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* The giving-up of the drink would tend to improve the rheumatic trouble: see case 75. The improvement of the veins may be due to his having worn an elastic stocking for thirty-one years.

140. Mrs. F. "I became only a shadow of my former self." Suffered from "female trouble of the most aggravated nature, followed by alarming complications. Nine weeks I had laid on my bed: my friends were standing around me in sorrow waiting for the end to come.* I became unconscious. . . . I turned myself in bed to make sure I was really on earth, and saw a lady sitting by my bedside. I asked her if she was a nurse," etc. Healed: and in four days was driving out.

141. Ella E. "My case was complicated, the physicians all said, and when they attempted to give medicine for one trouble, it would work against the other ailments." She specially mentions "stomach trouble in its severest and most distressing form, and chronic bowel trouble." Healed. Later, "I used some turpentine, to wash some paint off my arm, which at once became very painful and presented an alarming appearance." Healed.

142. Mrs. P. "My husband has been healed of the liquor and tobacco habits, and a great many forms of sickness have been destroyed in our home."

143. Mrs. W. "I had been given up to die, as we had exhausted *materia medica*. Two or three doctors had said that I had a complication of diseases. I have been healed of severe bowel trouble, female weakness, convulsions, and other diseases."

144. Mrs. G. "Years of invalidism: the undergoing of many operations, which left me in a wretched state physically and mentally." Healed. Also, was able to leave off glasses.

145. Mr. B. Was enabled, by Christian Science, to give up drinking and smoking. Was also healed of a "serious throat trouble." †

146. Mrs. B. Healed, instantaneously, "when almost beside myself with pain and suffering from an abscess in the ear."‡

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* Compare cases 41, 87: perfect examples, all three, of nervous mimicry of approaching death.

† The giving-up of tobacco and alcohol would cure the throat.

‡ A common case of discharge from the ear, with relief of earache.

147. Mrs. D. Healed of "abdominal trouble."

148. Mr. B. "I had been suffering for many years; and the many physicians whom I consulted, with one exception, diagnosed the case as a nervous disease." Also, healed of asthma, lameness,* the tobacco habit, and "numerous other ailments."

149. Mrs. K. "Christian Science came to me *about four years ago.* I could not then read a letter through, or even write a post-card, but now I can read and write all I want to. My healing has been slow."

150. Amanda L. Healed of "serious bowel trouble, and a heart trouble for which I had been taking the strongest tonics." Also of a hurt to the palm of the hand; and of "a sudden most excruciating pain in my side."

151. Flora W. Got wet in the rain, and caught cold: "but, through the realisation of the omnipresence of Love, I was soon perfectly well again." Testifies, also, that her mother, after an "injury to the spine," suffered from "nervous troubles, with numerous complications"; was treated by massage, change of air, electricity, magnetic healing, and mental science; was "several times very near death"; and was healed by Christian Science. "My mother's healing has been slow. The fear of food was overcome immediately, and after several treatments chronic bowel trouble was healed. The attacks of nervousness are only occasional now, and less intense."

152. Mrs. S. Healed of "catarrhal trouble"; also, left off glasses. Also, "I was blessed with a demonstration at the birth of our baby girl, which all conversant with the conditions will agree with me could only have been brought about by a much higher source than *materia medica.* It was nothing less than the demonstration of God's allness through true understanding. The birth was a normal one, complete harmony prevailing. I progressed rapidly."

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* A typical example of nervous mimicry of paralysis.

153. Mr. M. "A nervous and mental wreck, a condition brought on by drinking, a habit I had indulged for about seventeen years." Cured, by Christian Science, in three weeks. Has gone nearly a year without drink.

154. A. M. D. Healed of "periodical headaches, a painful injury to the ankle, and other ills." Also, on a steamer, was not seasick.

155. A. L. S. "I suffered a complete physical breakdown, which was diagnosed as stomach and nervous trouble, etc." Had tried "mineral springs, osteopathy, homœopathy, etc." Healed.

156. Mrs. H. Her little boy was healed of "a dreaded disease of the kidneys." Later, after *twelve weeks* of Christian Science treatment, healed of a "growth in the throat." *

157. Mrs. M. "I was only a young girl when Christian Science found me, yet life seemed hardly worth while." She had "internal trouble" from a fall. "I had a complication of diseases, so the physicians had said, the internal trouble having brought on complications of the stomach and bowels. I had had heart trouble from childhood, and kidney disease developed later." Healed.

158. Mrs. W. "Quickly healed of serious troubles of long standing." Also, had a very easy confinement.

159. Mrs. C. "It is scarcely necessary to say that poor health was my portion: ten years of almost constant ill-health." Healed also of "lung-trouble: it vanished as a nightmare."

160. Miss O'B. "The physicians who treated me did not agree in diagnosing the case, but the existing conditions were said to be an extreme form of blood disease, which transfusion had failed to relieve; a helpless or partially paralysed condition of the body from the waist down; severe spinal and bowel trouble, etc."

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* Many children seem to have adenoids, who have only a narrowness of the back of the throat. Of this case, alone of the two hundred, the editor of the *Sentinel* proudly says that he has a doctor's certificate.

Had been treated with electricity, osteopathy, change of air. "The helplessness of my condition is indescribable, but it is sufficient to say that most of the time (three years) I was kept in a darkened room, with all bells silenced and all voices hushed, under the constant care of from one to three physicians and as many professional nurses; many times they worked over me all through the night.* In all, I was treated by physicians from five different States, about fifteen in number, and was cared for by as many, or more, of the best professional nurses." Healed.

161. Mrs. P. Healed of "nervous and stomach trouble, frequent attacks of headache, and an obstinate case (attack) of hay-fever." Also, of a cut and inflamed arm.

162. Mr. W. Cured of drinking and smoking, and of "stomach and throat-trouble." †

163. Mrs. R. "At 21 my health failed me, and I was given up, after sounding the depths of *materia medica*." Healed, also, slowly, of "serious lung trouble."

164. Mrs. G. "My little boy had a nail driven into his foot to such a depth that force had to be used to withdraw it. The blood gushed in angry spurts,‡ and the pain was intense, but an immediate realisation of the allness of God and the nothingness of matter overcame the trouble at once. Almost instantly the flow of blood was staunched: and the next morning only a tiny spot remained."

165. Harriet P. Had "a serious condition of the spine." Healed. "I had suffered terribly from this trouble, and spent a great deal of money for medical treatment. The last osteopath

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* Compare case 41: "All through the night, the nurse sat by my bed telling me to breathe." Compare also case 87.

† A good case of a drunkard converted. The healing of the stomach and throat troubles, of course, followed the giving-up of the drink.

‡ The rest of the evidence is in a no less exaggerated style, and of great length.

to whom I went finally said —" etc. Also, left off wearing glasses. Also, had an easy confinement.

166. Mary T. "For five years I was a physical wreck, a condition brought about by overwork in the schoolroom, grief, and an accident which had resulted in a fractured hip, internal injuries, and spinal trouble. Each year found me getting worse, with little hope of my recovery." Healed. Mother healed of "stomach trouble."

167. Mr. F. Healed, two years ago, of "serious lung trouble." *

168. Mrs. S. "A year ago I was injured in an accident, and as a result went down into the shadow of death, as it then seemed: but through the power of God as understood in Christian Science I was raised up."

169. Mr. W. Thrown from a horse. "I was injured in such a manner that I could not walk or work in any comfort." For this, had medical treatment, without an operation. Five years later, had Christian Science treatment. "The enlargement gradually decreased, until now the condition is very nearly natural." † Later, was healed of "an eruptive disease."

170. Jeannette W. "Severe stomach and bowel trouble, and several minor ailments." Also, "was a slave to the use of glasses for nearly ten years." Healed.

171. G. V. H. Healed of "headaches" in *six months*, and of "catarrhal trouble" in *eighteen months*. Also, eyesight improved.

172. Annie H. Healed of "trouble with one of her limbs."

173. Mamie D. "I seemed to have burned my hand very badly." Healed.

174. Mrs. C. "I suffered for fifteen years with stomach

* It is not improbable, from this witness's account of his case, that he was consumptive, and got well: but nothing is said of any examination of the sputa.

† This seems to be an ordinary case of hernia, for which the patient wore a truss.

trouble. I could not walk without a cane, from rheumatic trouble. I also had an attack of paralytic trouble. For a time I was almost blind." Healed.

175. Mr. S. Testifies that he had varicose veins, for which he wore an elastic stocking, and that he no longer suffers from cramp in the leg.

176. Mrs. R. Found a bee sticking to her child's chin, and the child screaming. "I took the child in my arms, and began to voice the truth. One statement after another, from *Science and Health*, came to me: and in a few moments his cries stopped. There was only a tiny mark."

177. Mrs. M. "Three and a half years were spent in suffering from nervousness and abdominal trouble, during which time I dragged out a miserable existence. All hope of relief from material means had fled." Healed. Also, left off wearing glasses.

178. Mrs. P. "Many physical ailments have been met and overcome by Truth."

179. Mr. C. Healed of "malarial fever and other troubles."

180. Mr. H. Testifies that his wife was healed of "troubles which had been a great burden to her for several years."

181. Mary T. Healed of "a sense of extreme nervousness, throat trouble, and hæmorrhages." *

182. Mrs. F. Healed of "neuralgic and stomach trouble, headaches, etc."

183. Mr. A. Healed of "some attacks of sickness."

184. Gwendolen B. Healed of "various heart and nervous troubles. My stomach caused me great alarm: and I dared not venture out on the street alone without some sort of heart and nerve stimulant."

185. Miss P. "I fell off my horse, and seemingly injured my spine: but I got up and mounted my horse, knowing that

* Nothing is said as to these "hæmorrhages."

as God's child no error * could harm me. After I had ridden a mile all pain had ceased. A few days later, I noticed that when I stooped there seemed to be some trouble, and I then set myself to work more earnestly than before. The result was that in three days I was all right."

186. Mrs. H. Healed of "an abnormal growth,† ovarian trouble, etc." Also, of "a severe attack of bowel trouble."

187. Mrs. X. "I had worn an elastic on my ankle *for eighteen years* for an injury, and had always to use a stick to help me out walking, but I was able to lay these aside at once when I accepted Christian Science." Healed, also, of "sleeplessness and weakness."

188. Mr. P. "I was relieved of a trouble for which I had systematically drugged myself for the last twenty years."

189. Miss C. Healed of "a nervous breakdown, an attack of throat trouble, fear of illness, stomach trouble, headaches, debility, sleeplessness, depression, and an internal complaint."

190. Miss D. "For years I was practically an invalid, suffering untold moral and physical agony, an awful abyss of suffering and despair." Healed. Also, "After having worn a brace for a year, the same was removed without a particle of inconvenience."

191. Mr. H. Healed of "a distressing bowel trouble of over fifteen years' duration."

192. Mr. H.‡ Healed, after *more than two months*, of an ingrowing toe-nail. "For about ten days, I attempted to work out the problem without aid, but gained no permanent relief. I then asked a (Christian Science) practitioner for help; and, during the next two months, faithful and efficient work was done.

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* Error, *i.e.* mistaken belief in the reality of injuries and diseases.

† Nothing is said as to the nature of this "growth."

‡ I give this and the next case at some length, because they illustrate so clearly the methods of Christian Science.

Not a moment of that work was wasted; for, during the time, latent terror was replaced by courage; certain human footsteps that were slow and uncertain had to be taken; environment was gradually changed, and thought after thought was uncovered and corrected, but the diseased toe still remained in evidence. We did not doubt for a moment that God could heal all our diseases, and at last the healing came quickly."

193. Alvaretta R. "For over fifteen years I suffered from spinal trouble, different physicians declaring different causes for its existence. I could walk only a little, could not sit up all day, while I never slept more than four hours out of the twenty-four, and was never without pain. I had serious eye trouble for years. I also had stomach and bowel trouble. I had undergone one operation to no avail, and I almost passed on (died) under the influence of the anæsthetic. I could scarcely eat anything. I also suffered from heart and lung trouble. I had tried all systems of medicine. I had been under medical treatment for fifteen years, and four months with osteopathy. In this condition — without hope for physical relief, and without belief that a God existed who answered prayer — I was urged by a dear friend to try Christian Science, and consented to go with her to a practitioner that day. I took my first Christian Science treatment at 4 o'clock in the afternoon, returned home, and enjoyed the first dinner of ordinary food that I had eaten for more than a year. I slept all that night. The first treatment healed me absolutely and permanently of the stomach and bowel trouble, natural activity being re-established. In a few weeks, the headache was entirely gone: the heart trouble was also healed about that time; and the diseased lung was instantly healed during the reading of the Bible Lesson at a Sunday morning service. The eye trouble was almost entirely healed in two years. It took nearly three years to overcome entirely the spinal trouble, though it was partially relieved in a short time."

194. Mrs. C. "About fifteen years ago, my mother-in-law was healed of a complication of diseases which the doctors had

failed even to relieve, and they had given her only a short time to live."

195. Lilian S. "For years I had suffered with an organic disease, which at times caused me great agony and distress. At times, I had to submit to go to bed." Healed. Also left off glasses, "and experienced no inconvenience or strain."

196. Ella B. Healed of "a disagreeable eruption." Also, of "severe headaches, a spinal affection, bowel and throat trouble, besides a difficulty with the eyes."

197. F. W. "I suffered with headache, and had severe bowel trouble for eleven days. I had Christian Science treatment, and was entirely healed."

198. Mattie E. "I have seen colds, catarrhal trouble in a very severe form, a severe injury to the ankle, and numerous other diseases, melt away into their native nothingness." Also, "on Monday evening, I was attacked by what seemed to me a most serious case of illness. After working through the night for myself, resisting the error, and declaring the truth of God's allness, I decided in the morning to have some help: so I telephoned to a practitioner, and was treated during that day, and arose on Wednesday morning healed."

199. Mr. H. "About six years ago, I suffered greatly from kidney trouble. I could not rest at night, and had sharp pains during the day. I was under medical treatment for about five years, but nothing seemed to do me any good." A year ago, he got severely knocked by a street-car, and had Christian Science treatment for the bruise of his side. "In four days I was back to work, completely healed. The scar could hardly be seen, and, what is more wonderful, my kidney trouble has vanished."

200. Mrs. N. "Two years ago, my young son was seriously infected by a centipede, which crawled between his fingers, as the creature's claws are said to contain poison-sacs, and wherever they touch the flesh they pierce it. According to medical opinion this poison is extremely virulent, producing very distressing results.

It was with this asserted law staring us in the face, and the fingers in a pronounced state of inflammation, that Christian Science came to the rescue. The inflammation was seen to be the effect of fear, and we learned that divine Love casts out fear. Knowing there is but one Mind, which is ever-active, ever-conscious, and ever-present, and that in this Mind there is not a single element of poison — this met and mastered the belief in poison, and in three days the hand was healed."

VII

OPPOSING TESTIMONIES

Most of us, I think, will view these two hundred cases with a measure of dismay, and even of disgust. We shall admit that many are indeed cases of healing. None the less, we shall say, here is a very alarming picture of a nation obsessed by functional disorders. So much neurasthenia, such decadence of logic, such passion for signs and wonders, such extravagance of imagination, so much talk about stomach and bowels. They are not good reading: there is something unwholesome about them. That ill-used word, *morbid*, will be at the back of our minds: there is nothing morbid, we shall say, in the Bible stories of healing.

Still, they were healed. Does it matter how, so long as they were healed?

It does matter, very gravely. There is a certain decency to be observed as to our insides. It is unseemly to talk much of them to our friends: it is more than unseemly to describe them to our Maker. Or, shall we say that the Scientist urges them into health, not by prayer, but by contemplation? The offence remains. Indeed, let alone the

Creator, it were offensive, for such a purpose, to contemplate the creature. If, by setting my thoughts on Shakspeare, Beethoven, Darwin, or Joan of Arc, I could regulate my insides, I would not. It would not be gentlemanly thus to abuse these great names: I might even feel some scruple over contemplating to this end the Infinite Truth that two and two make four. Anyhow, the vast majority of these testimonies are not worth the paper on which they are printed.* What are kidney trouble,

* The following paragraphs are from Dr. Cabot's very valuable paper, "One Hundred Christian Science Cures," *McClure's Magazine*, August 1908: —

"In the analyses of these cases, I am guided by my experience with the diagnosis naïvely given by patients entering my office for treatment: diagnosis based either upon their own unguided observation, or upon what they suppose their own physician to have said to them. In such instances, there is no possible motive for deception or for exaggeration; the patient is saying exactly what he believes; and yet, I have rarely found his statement to be even approximately correct. For example, when a patient comes to me with the statement that he has 'kidney and bladder trouble,' I generally find both the kidneys and the bladder sound. The patient has pain in his back, in the region where he supposes his kidneys to be; he interprets his symptoms in the light of what he has read in the newspaper advertisements, and what he has been told by his kind friends, and arrives at what is, to his mind, a perfectly solid conclusion. He has no doubts of the diagnosis, states it as a fact, and asks only for treatment.

"So it is with patients coming for 'spinal trouble,' 'hardening of the spine,' 'inflammation of the spine,' or 'spinal meningitis.'

lung trouble, heart trouble, liver trouble, and eye trouble? They are not chronic nephritis, phthisis, valvular disease, cirrhosis, and cataract. Bowel trouble is ordinary constipation; stomach trouble is ordinary indigestion and aversion from food; spinal trouble is ordinary backache. These are not testimonies, but testimonials; every advertisement of a new quack medicine publishes the like of them. We all know Mr. A. and Mrs. B. and Miss C., who

They almost always turn out, on careful examination, to be suffering from some form of nervous prostration. In the interpretation of their sufferings, and in the names which they attach to them, they have been guided, quite innocently, by hearsay.

"Similarly, when patients come to me for what they quite innocently call 'heart trouble,' and turn out on examination to be suffering from pain in the left side of the chest without any heart trouble at all, I accuse them of no deception, but only of incapacity for the active appreciation of the value of evidence.

"Certain other statements recur very often in the histories given in all good faith by patients, whether in the doctor's office or in a Christian Science experience meeting. I will quote some of these: —

"'I have had a great many doctors, and each has made a different diagnosis.'

"'I am suffering from a complication of diseases, Bright's disease, liver and lung complaint, and other ailments too numerous to mention.'

"'I have had a great many operations performed on me.'

"Experience shows us that when a person has had many doctors, many diagnoses, many 'diseases,' or many operations, he usually turns out to be suffering from nervous prostration or some other form of functional nervous trouble."

bear witness to So-and-so's Pills. They had spinal trouble and kidney trouble. There is a rough sketch of them, doubled up with pain, or weeping at the family tea table. And it is certain, that the pills did them good.

Again, many of these witnesses are not telling the truth. They are so excitable, so ill-educated, that they fail to distinguish truth from falsehood. They have given false evidence, have perjured themselves, not wilfully, but from sheer inability to be accurate.

Again, we all know that no statement is more inaccurate than the average statement of "what the doctor said." We listen with politeness to it, but without acceptance: we think to ourselves, *I wish I knew what he really did say.*

Again, what is the good of proclaiming that Christian Science heals diseases which get well of themselves? Time heals them. Here is a girl with a cold in her head: she is healed "through the realisation of the omnipresence of Love." Was there ever such an insult offered to the name of Love?

Again, the healing of one "trouble" must not be reckoned as the healings of half-a-dozen troubles. For example, a woman is subject to aversion from food, constipation, headache, backache, liver trouble, and eye trouble. Christian Science, bidding her eat more, amends all these troubles: and is thereby

encouraged to order plenty of solid food in cases of gastric ulcer, and in cases of typhoid fever with ulceration of the bowels.

Again, what is the good of testifying to the healing of hernia? Was it hernia? Suppose that it was, what sort of hernia was it? Hernia will vanish for ever so long, and leave no sign of its presence. Or, take the cases of asthma. Were they asthma? Even then, asthma can hardly be called an organic disease. Or, take the "tumours." Were they solid tumours, or cysts, or effusions, or deep-seated abscesses, or inflammatory swellings? Who made the diagnosis? Were they subjected to microscopic examination by a skilful pathologist? Or, take the "dislocations." Were they x-rayed? Were they not the cases that bonesetters cure? Or, take the cases of "lung trouble." Most of them were ordinary bronchitis. One or two, not more, may possibly have been early consumption. Which of us has not friends who were consumptive, and now are strong, and hard at work?

Let us apply a fair and mild test to these two hundred cases. Let us show them to any doctor; and let us ask him what he thinks of them. He will laugh at them: he will say, "What is the good of such cases? Why don't they report them properly? Why don't they give details? What do they mean by spinal trouble, and all the other troubles?"

Still, attempts have been made, from time to time, to get right up to these healings in Christian Science, and to go into them. Of course, if the Church of Christ, Scientist, here in London to-day, would submit them to the hosts of Æsculapius, the difficulty would be settled. A committee of hospital physicians and surgeons, the best in London, would examine, test, watch, record, and report every case under treatment. Till that is done, which is impossible, Christian Science claims to heal all diseases. For example, among her documents is that famous cure of leprosy, the Barrett case.

1. The Barrett Case

The *Christian Science Sentinel*, August 8, 1908, gave prominent place to the following statement: —

> This is not the first time Christian Scientists have been challenged to produce proof of the healing of so-called incurable diseases. Within the last few months, such a challenge was answered before the Committee on Public Health at the Massachusetts State House, the healing of Dr. G. W. Barrett, of St. Louis, of leprosy, being cited, authenticated, and admitted as evidence * before this Committee.

I wrote to Dr. Barrett, and received the following answer: —

> In reply to your inquiry of August 17, will say that you can in all probability get the desired information by writing to Alfred

* Mr. Farlow suddenly produced a telegram from Barrett, saying that he had been healed on such-and-such a day.

Farlow, C.S.D., Boston, Mass. He is publication committee of Mass. You can learn somewhat of my case in the *C. Sentinel* of March 14 of this year. "Out of Darkness into Light," is the title of the article. I am too busy to give any of the details.

It is a pity that this ex-leper is too busy to give glory to God; but the *Boston Journal*, March 5, 1908, gave me the details. Three Bills were before the Committee on Public Health: one dealing with the legal position of Christian Scientists, one with the protection of children against them, and one with the giving of death certificates by doctors not in regular attendance. Cases of "healing" were put in evidence; and, amid great excitement, Mr. Farlow declared that Dr. Barrett had heen healed of leprosy. "In a moment the room was in an uproar; hundreds of women, jubilant over the sudden turn of affairs, loudly applauded." Indeed, we are told that "the assembly shrieked with delight." *

* There is a grim account, by Dr. Huber, of a similar scene in the Assembly Chamber at Albany, February 1900. "While the hearing went on, I contemplated the great number of enthusiasts who had come into this magnificent chamber to impress the Assembly Committee, and to uphold their leaders. The opportunity to study hysteria was one the like of which I shall probably never again realise. I vividly recalled Poe's story of how he had inadvertently happened into a *maison de santé;* and I could quite appreciate the observation of a colleague, that the situation made him think of nothing in the world so much as one of Charcot's clinics on an enlarged scale." But, at the Albany meeting, other forms of belief were represented: spiritualism,

Dr. Barrett, in his published account of his case, tells us that for thirty years he was never free from some ailment, and continually taking medicine. "It seemed impossible to get rid of biliousness, which, from a mortal standpoint, I have inherited." So, at last, he went for a short holiday. "I returned home worse than when I went away — a physical wreck, suffering from enlargement and softening of the liver, indigestion, ulceration of the bowels in the most aggravated form, heart trouble, and that most dreaded of all diseases, leprosy, which had been contracted when called to see a patient who had been afflicted with it. I felt a sense of fear come over me while in the room, but never dreamed of its being leprosy, as I had never seen a case of that kind. I told the patient that I could do nothing, and left."* Some time afterward he noticed some spots on his body. He says that "a specialist" pronounced them "leprosy in its incipient stage." He felt that his days on earth were few. "I can see now that it was my fear that fastened the disease upon me." So he paid one visit to a Christian Scientist, who laughed at him, and told him to eat what he liked. In half-an-hour, the pain in his bowels was gone: an hour later, he ate a huge dinner. He gives two hundred words to a description of the dinner, and

occultism, etc. Still, it is certain that Christian Science has not always a quieting influence.

* Words fail me to comment on this episode of Barrett's story.

of its results next morning, by which time the spots had "nearly vanished." Three months later, he had gained thirty pounds in weight.

Here is a typical case of hypochondriasis, with imagined infection. Oddly enough, a similar case has occurred in Dr. M'Comb's "Class for the Moral Treatment of Nervous Disorders," Emmanuel Church, Boston: —

. . . "A case of a curious phobia — fear of leprosy. The patient had read in the Bible about lepers, and she had heard of some Chinese sufferers from the same malady. Suddenly the fear seized her that she was in danger of becoming a leper. She spent most of her time in washing her hands to get rid of the supposed contagion, until she remembered that the soap might be infected. Then she came to the clinic. After a few treatments, the fear vanished, and has not returned. This occurred several months ago."

2. Dr. Huber's Evidence

Dr. Huber, of New York, some years ago, made very careful inquiry into alleged healings of organic diseases. He found them "pitifully without foundation." I take the following account from his paper in *Appleton's Popular Science Monthly*: —

In religious matters, Christian Science has divided many homes, and has destroyed not a few through the mischief produced by its propaganda. Many have died during the exclusive ministrations of Christian Scientists. I have been engaged during several months in an investigation of the cures which Christian Science healers are said to have accomplished. . . . What I did want especially to discover was whether the Christian Scientist could cure such

diseases as are considered by the medical man to be incurable — as cancer, locomotor ataxia, or advanced phthisis — and also what were the results of their treatment of typhoid fever, pneumonia, diphtheria, malaria, etc. And I wanted also to investigate the claims of Christian Science concerning the alleged cure of surgical conditions, such as necrosis, or hæmorrhage from severed arteries, by no other means than the sole exercise of thought.

Dr. Huber therefore prepared a set of questions as to the general methods of Christian Science treatment.* These were forwarded by Mrs. Stetson, the chief Scientist in New York, to Mrs. Eddy. An evasive reply was received from Judge Septimus Hanna, Mrs. Eddy's "counsel": —

. . . I have carefully read and considered the entire paper. My conclusion is, that it will be wholly impractical — indeed, I may say impossible — to answer these questions in such a manner as to make an entire paper fit for publication in a medical journal, or in any other magazine or periodical. The questions submitted touch the entire subject of Christian Science, both in its theology and therapeutics. These questions can be answered only in one way so that they can be understood, and that is by just such study of the Bible and Science and Health with Key to the Scriptures as the earnest, sincere, Christian Scientists are giving them every day of their lives, and have been for years.

Of this letter, Dr. Huber truly says, "All this seems to me much worse than preposterous. I fail utterly to see why he who asks the question, 'Do you isolate a patient suffering from an infectious

* For these questions, see Lyman Powell, work cited, p. 178.

disease?' would have to spend months or years in Nirvana-like abstraction before he would be able to appreciate an answer to it. No doubt Judge Hanna, who is evidently a lawyer, could, if he chose, tell the reason why."

So Dr. Huber made personal and very careful examination of twenty cases, where it was alleged that Christian Science had healed, not neurasthenia or "hysteria," but organic diseases, such as Bright's disease, or cancer. "I could find in all these twenty cases no 'cure' that would have occasioned the medical man the slightest surprise. What did surprise me was the vast disproportion between the results they exhibited and the claims made by Christian Science healers. A lady stated that she had had pneumonia. I asked her how she knew she had had pneumonia. She declared she knew, because her nurse 'could tell at a glance she had pneumonia.' No medical examination had been made. I asked what symptoms she had had. She told me she had purposely forgotten. I heard, during my investigation, of cases of yellow fever, phthisis, cancer, and locomotor ataxia which had been 'healed in Christian Science.' But truth compels the statement that my efforts to examine these cases were defeated by the cheapest sort of subterfuge and elusion."

Among other instances of such defeat, he gives the following: —

At an "experience meeting," a man arose and declared that he had cured a case of locomotor ataxia. I learned also that his wife, another "healer," had cured a case of cancer of the tongue. I went to his house, and spent the greater part of an evening trying to prevail upon these two people to show me or to introduce me to these subjects of locomotor ataxia and cancer of the tongue. They utterly refused to do so.

. . . Mrs. Eddy declares that she "healed consumption in its last stages, the lungs being mostly consumed"; that she "healed carious bones which could be dented with the finger"; and that she "healed in one visit a cancer that had so eaten the flesh of the neck as to expose the jugular vein so that it stood out like a cord." Judge Hanna has published statements to the effect that "cancer, malignant tumours, consumption, broken bones, and broken tissues have been healed in Christian Science, without the assistance of any material means whatever." Mr. Carol Norton, a Christian Science lecturer, has publicly announced that Christian Science has healed "locomotor ataxia, softening of the brain, paresis, tumour, Bright's disease, cancer," etc. And many other Christian Scientists have made like claims. Very well then. Who are these people that have thus been cured? What are their names? Where do they live? How can they be found? Will Mrs. Eddy and her followers submit these cases for scientific examination? I and other investigators are asking, and have for years been asking these questions, and we are all of us still waiting for answers.

3. Mr. Purrington's Evidence

Mr. Purrington, University Lecturer on Medical Jurisprudence, New York, has written a very good book on Christian Science, especially from its legal aspect in America. I take the following paragraph from his book: —

In the record of deaths resulting from the treatment of Christian Scientists, Faith Curers, Peculiar People, *et id genus omne*, a large proportion are those of neglected children suffering from acute inflammation of the lungs, diphtheria, pneumonia, and like complaints. One horrible and typical case in Brooklyn was brought to public notice by an undertaker called in by a Faith Curer to bury the latter's child, six years of age, dead from diphtheria. Two other children, one about eight, the other less than two years old, were found suffering from the same disease. The father explained his failure to call in medical aid by saying he did not believe in doctors, since he believed in Christ.

Mr. Purrington gives an account of the investigation of a case, "turned out to die" by a great hospital, "given up by three physicians," and healed by Christian Science. This case was told to him by a member of the patient's family. Mr. Purrington asked his informant to give him "all the facts"; but his letter was treated as an offence, and the information was not given. But he obtained, from the attending physicians, "accurate information, showing my correspondent to have been absolutely misinformed in the premises, however honest in belief."

He also describes, at great length, an encounter with Mr. Carol Norton, who is, or was, on the Board of Lecturers of the First Church of Christ, Scientist, the "Mother-Church." In 1899, Mr. Norton gave a lecture (copyrighted), in which he declared that Christian Science had cured locomotor ataxia, cancer, etc.: and he offered to give

medical evidence. A copy of this lecture was sent to Mr. Purrington, who wrote to him, March 30, 1899: —

. . . I should be very much obliged to you, if you will give the names and addresses of reputable and competent medical practitioners, who will certify to the second case, the cure of an incurable cancer; the third case, the cure of a child suffering from epileptic fits from birth, and having forty spasms a day at the commencement of treatment; the fourth case, a cure of "consumption of the lungs in the second stage of that disease"; the fifth case, a cure of a patient ill with typhoid fever in Paris and treated by a practitioner in New York; the eighth case, the cure of a lady forty years old, unsuccessfully treated for thirty-five years for "organic valvular diseases of the heart" by physicians who pronounced the disease incurable. I should like to know what persons made the diagnoses in these cases, the course of treatment followed, the method taken to exclude in the cure other factors than treatment by Christian Science, and the present condition of the person cured.

On May 8, after a good deal of letter-writing, "Mr. Norton did me the honour of calling, with the promised 'medical confirmation,' *which consisted in each case of a brief statement of conclusions signed by a Christian Scientist.* Of these signers, one was said to have studied in a homœopathic, and another in a regular medical college. *No facts were set forth upon which the conclusions were based*, no names were connected with the certificates that would carry any weight with the general medical profession, or any body of trained investigators."

4. Dr. Buckley's Evidence

Dr. Buckley, in a very careful paper in the *North American Review*, July 1901, says: "The failures of Christian Science are innumerable. Twenty years ago I collected vital statistics of various communistic institutions which refuse medical aid, and compared them with the tables of life insurance companies; and on the basis of the results of the comparison, I predicted that, should Christian Science at any time begin to spread rapidly, or should anti-medicine, faith-healing institutions be largely increased, the number of deaths would attract attention, and public indignation be excited by failures to heal maladies which ordinarily yield to medical or surgical treatment. This prediction is now being fulfilled every day. Many who have been vainly treated by Christian Scientists are dead. None of their failures is mentioned by the healers, and few by living victims, who are usually silenced by shame. One I met in an insane asylum, muttering all day long, 'God can never be sick.'"

5. Prof. H. H. Goddard's Evidence

Prof. Goddard, like Dr. Huber, prepared a set of questions, and sent them to persons who had been healed in Christian Science. He got back a set of answers which told him nothing. One answer was as follows: "Whereas, before I was healed from

chronic invalidism through the teachings of Christian Science, I used to think much on your topics, I wish never to think or refer to them again. They are mental poison to me." In another case, the questions and answers were as follows: —

What was the nature of your malady?

It had none.

How long had you been afflicted with it?

Ever since the belief that disease was a substantial reality instead of a negation.

How did you first discover that you were a victim of disease? Give fully your symptoms.

By a consciousness of limitation, *i.e.* finiteness.

How did the idea come to you that you could be healed?

The conviction . . . that it was right to be well; and sickness was a wrong.

Was your cure instantaneous?

Yes.

How did you know that you were cured?

By the receding of disease, and the corresponding increasing of health and strength.

Did you know it at the time, or not until later?

At the time; since mind first perceiving the truth, its objective manifestation begins to appear.

Did you have to test it, before becoming convinced that a cure had actually taken place?

No; it brought its own self-evident proof with it.

6. Dr. Moll's Evidence

Dr. Albert Moll, M.D., Berlin, has written an admirable little book on *Christian Science, Medicine, and Occultism* (translated into English, and pub-

lished by Rebman, London, 1902). He gives a good account of the introduction of Christian Science into Germany, and of the growth of occultism (which has been for many years his special study) in Berlin. Of Christian Science, he says: "My researches were made both in America and in Berlin, and my information is gained not only from persons who have been treated by Christian Scientists, but also from Christian Science healers themselves, who, I must admit, gave it ungrudgingly. . . . All the cases where a cure or improvement was claimed, and which I had the opportunity of seeing and testing personally, were only disorders of a functional character, such as hysteria, nervous debility, etc. . . . These cases of hysteria, of general nervous debility, and of rheumatic affections, offer a remunerative field for the exploits of psychical treatment. Undoubtedly in the treatment of many of these ailments Christian Science can boast of unqualified success."

7. Dr. Cabot's Evidence

Above all, Dr. Cabot's recent article in *McClure's Magazine* is essential for the study of Christian Science. "Some years ago I followed up, so far as was possible through personal interviews and through letters, all the Christian Science 'cures' of which I could hear any details in or near Boston. Within a short time, I have returned to the subject and studied

one hundred of the cases recorded in the recent volumes of the *Christian Science Journal*. Putting together this evidence, and comparing it with my experience regarding the accuracy of my own patients' statements about their own diseases, past and present, my conclusions are, first, that most Christian Science cures are probably genuine; but, second, that they are not the cures of organic diseases. In my own personal researches into Christian Science 'cures,' I have never found one in which there was any good evidence that cancer, consumption, or any other organic disease had been arrested or banished. The diagnosis was usually either made by the patient himself, or was an interpretation at second or third hand of what a doctor was supposed to have said. As I have followed up the reported cases of 'cancer' and other malignant tumours, I have found either that they were not tumours at all, or that they were assumed to be malignant without any microscopic examination. In other words, the diagnosis was never based upon any proper evidence. . . . By a curious process of 'natural selection,' a patient suffering from organic disease rarely consults a Christian Scientist, just as he rarely consults an osteopath. Being ignorant of diagnosis, the Christian Scientist is not aware of this fact, and supposes that he is treating, not a selected group of functional diseases, but all disease. This mistake is all the more natural, because the Christian Scientist, with the natural credulity of the

half-educated, accepts the patient's diagnosis at its face value, or trusts the hearsay report of what some doctor is supposed to have said. . . . It is a striking fact that, as one listens to the recital of Christian Science 'cures,' one hears little or nothing of the great common organic diseases, such as arterio-sclerosis, phthisis, appendicitis, and still less of the common acute diseases, such as pneumonia, malaria, apoplexy. Chronic nervous (that is, mental) disease is the Christian Scientist's stock-in-trade."

It is plain, from these evidences, and from the previous chapter, that Christian Science accepts all testimonials, even the most fantastical and illiterate. That she embellishes what she publishes.* That she evades investigation. That her claim to cure organic diseases breaks down under the most elementary rules of criticism. That she does cure "functional" diseases. That she has never cured, nor ever will, any disease, except those which have been cured, a hundred thousand times, by "mental therapeutics." From the setting-up of the brazen serpent in the wilderness, and the works of healing in the temples of Æsculapius, mankind has used, for better for worse, mental therapeutics. We live

* For further evidence, see Dr. Cabot's paper, and the pamphlet, *The Los Angeles Case.*

and move under suggestion, and are suggested from our cradles to our graves.

There remain two direct lines of attack against the works of Christian Science.

I

Imagine a great hospital, suddenly turned Scientist: a general hospital of some six hundred beds. Think, what has been its daily life. Not perfect, not faultless: among so many patients — more than 6000 in-patients, 22,000 out-patients, 1700 maternity cases attended at their own homes, and 121,000 casualties, all in one year — the work all day, the work all night, the infinite variety of this shifting multitude of diseased and injured lives — now and again mistakes are made, or there is a want of loving kindness toward this or that patient. Only, think of the general excellence of the work: the trouble taken over obscure cases, the nursing and watching and recording and reporting and consulting, the working together of the wards and the laboratories, the care taken to treat not only the disease but the patient. Neither is it cant, to say that nobody, save the servants of a great hospital, knows what good measure of spiritual treatment, one way and another, it gives to its guests: how truly it is *Maison Dieu.*

Suddenly, Christian Science comes down like a fog, and fills every ward of the great hospital. For the first few hours, there was nothing worse than

Chaos: then, there was Hell. In one ward, that day, fifteen patients discharged themselves, and went out, saying that they did not believe in drugs: two of them were on bromide for epilepsy, and four were on iodide for a contagious disease, and one was on thyroid extract. Another ward had a case of strangulated hernia, which was allowed to become gangrenous: a case of appendix-abscess, which was allowed to burst into the peritoneal cavity: and a case of empyema, three pints of pus in the chest, which were not let out, because the patient said that all effusions were unreal. In one medical ward, were six cases of advanced heart disease, who all got out of bed and took violent exercise. Another ward had three cases of spinal caries with suppuration: they also got out of bed, and tried to hang on gymnasium bars. The list of operations for the day had included two cases of early cancer, a chronic abdominal obstruction, a fractured skull with depression of bone, a huge ovarian cyst, and a tracheotomy. Nothing was done for them. At the end of a week of the new dispensation, Christian Science had killed five-and-twenty patients, shortened the lives of five-and-twenty more, crippled five permanently, and caused unnecessary suffering to a hundred and fifty. These were in-patients: it would take many pages, to describe her treatment of the out-patients. At a subsequent meeting, at the Albert Hall, she said that the events of this black week had been "nothing

less than the demonstration of God's allness through true understanding."

II

Let imagination give place to experience. Here are some real cases. They have, nearly all, been sent to me for the purpose of this book: all but half a dozen, which I have taken from a collection of newspaper-cuttings. About a score of these cases have been sent to me from America; but the great majority occurred in England. I give them as they came, in letters from friends. Taking them in this way, we have just a lot of stories about Christian Science, told as they might be told across the table, doctors dining together. One or two came from non-medical people: all the rest have been sent to me by doctors. The reader ought to go over them with a doctor, or with a medical student, to see their full significance. They display (1) the great liking which Christian Science has for the very worst sort of "surgical cases"; (2) the cruelty or brutality which naturally goes with her terror of pain and of death: (3) the element of madness which is in her faith; (4) the vanity or self-conceit which approves and adopts a bastard philosophy, not merely for its own sake, but for the sake of opposition to authority. Anyhow, here are the cases: and I could easily have collected many more. Indeed, some may still be on their way, as this book goes to press: and I shall be

grateful for more of them, in view of the possibility of a second edition.

1. "Whatever advantage in the treatment of disease, or in the stilling of certain anxieties attendant upon ill-health, is to be derived from the conviction that recovery is certain, Christian Science can lay some claim to afford. Such advantage, however, will need be based upon an effrontery and a facility for unblushing lying which are beyond the powers of the common charlatan. I remember a man, with a hopeless malignant growth of the pharynx, whose last days were made quite happy by the assurance of a Christian Scientist that he would 'get quite well.' In this comfortable faith he died. His visits to me and to other surgeons only added to his misery."

2. "I was called in consultation, and found the patient moribund: the history being that a 'healer' had been resident in the house for some weeks, but had given up the case a few days before. The case was one of tuberculosis, the end being probably due to tubercular meningitis."

3. "One patient I had, who was the daughter of a Christian Scientist. She had been suffering from bronchial catarrh, which had become chronic, and was a somewhat aggravated case. The child had been for a considerable period under the treatment of a Christian Scientist, but without deriving any of the expected benefits. This the child was taught to believe was due to her want of faith; but, as the treatment was absent treatment, I daresay the child had some little difficulty in arriving at the heights of faith that the case demanded. After a while, others responsible for the child intervened and insisted on her being placed under medical treatment, to which she quickly responded.

"I had the pleasure of being introduced to a very distinguished Christian Scientist, of 'great scientific attainment,' in the house of this young lady, and he was very ready to enter into a discussion to prove to me the firm basis on which his beliefs were built. He

was able to demonstrate, to his own satisfaction, how matter had no real existence, and that molecules were simply due to crossing of lines of force:* and that, in order to cause matter to disappear, it was sufficient by a mental process to cause these lines of force to uncross. On my saying that, if they had the power of causing matter to disappear by the uncrossing of these lines, doubtless the converse process of causing them to cross was equally open to them, in which case they would be able to create matter, the good man was nothing abashed, and said, Certainly, there should be no difficulty in creating matter, and in fact he had been able to show on scientific principles how the miracles of Jesus Christ were performed.

"Another case occurred in a relative, a young lady, who was complaining of severe pains in the abdomen, which with Christian Science stoicism she persuaded herself had no real existence. The Christian Science treatment was adopted, to cause 'simulation of pain' to disappear. Unfortunately, in the course of a few

* The apologists of Christian Science try to avail themselves of those recent discoveries in physics which are associated with the names of Lord Kelvin and Sir J. J. Thomson. Thus, we find Mr. Dixon quoting Prof. Ostwald, and Mr. M'Crackan quoting Prof. Wilhelm Müller, and Mr. Maxwell Armfield, in the *Daily News*, April 29, 1908, saying, "The physical itself is untrue. What is the use of speaking physically, when even science — that belated affirmer of truth — has agreed that what we call matter is merely electricity vibrating at different speeds? It is too late in the day to waste time 'speaking physically.' . . . When we realize that there is no division between spirit and matter, all is perfectly clear." This is a good example of what Kant called *metaphysical quackery*. To prove the non-reality of a tumour, Mr. Armfield proclaims the reality of electricity. And what shall we say of a Christian Scientist declaring that there is no division between Spirit, which is God, and Matter, which is Nothing?

days, acute peritonitis set in: and a surgeon opened the abdomen, too late to save the patient from the results of acute appendicitis. But the dead tell no tales.

"Another case occurred to a young lady who was a Christian Scientist here, suffering from disease in the root of a tooth, which her husband persuaded her had no real existence. She fell in with his views as long as she could bear the pain: but despite all the prayers delivered over that tooth, she rushed to the dentist, scattered her principles to the wind — poor woman, she went through a good deal before she succumbed."

4. "I have had many amusing experiences of Christian Science: but the only case of actual harm done was the case of a lady suffering from a large broken-down gumma of the scalp — a large sore, exposing the bone. It soon healed under the usual treatment, after the Christian Science people had had her in hand for many months.

"I had one lady, a Christian Scientist, whose complaint was diagnosed and treated by them as cancer of the stomach, until it began to move! I delivered her of a very fine child!"

5. "Miss —— a very delicate elderly woman having obvious bronchitis, was ordered, by a Christian Science 'healer,' to *walk* every day, in Newcastle winter weather, to her house, about a mile and a half, for treatment. She soon became dangerously ill with pneumonia, and was at death's door. She was pulled through, by two doctors who were sent for when she was too ill to visit the 'healer,' and who attended her day and night."

6. "Some patients of mine have become ardent Christian Scientists, and, in support of their convictions, told me of a wonderful case in which a child had recovered from measles without any physic!"

7. "All whom I know professing Christian Science use the services of a doctor as occasion arises."

8. "A patient was under my care for paraplegia, the result of a fracture-dislocation of the spine, caused by a hunting accident.

He left the Home, after operation, a little better in his limbs, with a practically healed bedsore, and some improving cystitis, to become a Christian Scientist; and died, a few months after, from septic poisoning, with a huge gangrenous sore over the sacrum opening up the hip-joint, a large collection of pus in the pelvis, and multiple abscesses in both kidneys, secondary to an infected bladder."

9. (From a nurse.) "A short time ago, I was nursing a lady who was dying of angina pectoris. The attacks of pain were terrible in their intensity, and only relieved by the prompt and continual applications of the remedies prescribed by the physicians. Ten days before the patient's death 'an experienced nurse' came down from London to take the night-duty. After three nights the patient asked that the nurse might be sent away, 'as she refuses to give me my medicine or any help when I am in pain.' Being questioned, the nurse said, 'I have become a Christian Scientist, and do not believe your patient is in pain; nor do I think she will die, if she will have faith.' The patient died seven days later. The nurse, I have since heard, has had to leave several cases, because of her 'neglect' of patients, and their consequently increased suffering." *

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* For an extreme case of Christian Science "nursing," we have the inquest (Jan. 11, 1908) on Mrs. Dixon, of Richmond, who died of bronchitis without medical attendance. She had two Christian Scientists who were supposed to be helping her. One of them, Mrs. ——, gave evidence that she neither sent for a doctor, nor gave the patient any material remedies, nor had any experience of such cases, nor had any fear of what she was doing. The other, Nurse ——, gave evidence that she neither felt the patient's pulse, nor made any examination, nor prayed for her: gave her beef-tea, and a hot-water bottle, but would not give her brandy, sal-volatile, or a poultice: would leave it to a person whose intellect was clouded somewhat by the approach of death to decide whether to have or not to have a doc-

10. "Mrs. —— became a Christian Scientist after developing an internal cancer. They went to live at ——, in order to be near Christian Science workers there, so that the 'treatment' might be continued, and presently she died there. *No one* in the household shared her views; and, a day or two before she died, a doctor was called in, so the necessity for an inquest was avoided. She had a great desire to live, and told me herself she *would* not die."

11. "One of their chief men here is a solicitor who was doing a very small practice, chiefly in the police-courts, until he took up Christian Science. He then found the latter so lucrative that he gave up practising the law, and now fattens upon his victims."

12. "It was a case of advanced heart disease, with dilatation, dropsy, and the worst outcome of valvular disease which no longer yielded to treatment. The case was obviously hopeless, and I only saw the patient once. Christian Science ministration was then begun. It had long been strongly urged by relations. The patient died within two weeks of my visit with his regular attendant, who was dismissed. I have heard of several other cases where patients have clearly been left to die without appropriate treatment."

13. "Two cases of Christian Science treatment have come under my care at Friedenheim. (1) Mrs. ——, admitted June 6th, suffering from fibro-cystic disease of breast and forehead. Her son wrote, on the application form, 'She has been for some months under the influence of the Christian Scientists, and has been buoyed up by hopes of recovery through their mediation. She now realises her mistake, and is quite willing to have medical supervision. I took her to Guy's Hospital, but the House Surgeon pronounced the case absolutely beyond hope of recovery.' This patient, however, was again brought under their influence, and removed on June 14th. (2) Mr. ——, admitted April 14th, suffering from

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tor. To many questions, Nurse —— gave no answer, not a word. But she did say that surgery is allowed, in Christian Science, for setting bones only, not for operations.

chronic pulmonary tuberculosis. Came under the influence of Christian Scientists, and discharged himself that he might be under their care, on June 13th. He died nine days later."

14. "My sole experience is that of a neurotic lady who paid Christian Science £1 a week for some time to 'think' about her. After a month, £1 a week proving insufficient for a cure, she paid £2 for a proportionate extra amount of thought; but the eagerly expected miracle not being forthcoming, she dropped the payment, and spent subsequently about £5 on high-frequency treatment, with excellent results."

15. "A woman ran a splinter into her thumb, which became septic. She went to a Christian Scientist, who 'treated' her for a fortnight. When she eventually came to St. Bartholomew's Hospital, the thumb had to be amputated at once. It was the right thumb: and the woman formerly earned her living by sewing. This is the only case I have come across personally: of course I have heard of many more."

16. "A gentleman, past middle life, was brought home to London in an advanced stage of general tuberculosis: both lungs riddled with cavities, abdomen full of fluid, widespread œdema, laryngeal involvement. Some friend, who was a Christian Science enthusiast, persuaded them to try a 'healer.' The Christian Science gentleman came, and promised rapid amelioration if he would but follow his methods. In two days, the sick man died. No power on earth could have even made him temporarily better. The 'healer' charged a fee; how much, I do not know."

17. "I know a case of a young adult, who suffered seriously from bleeding from the bowel. The patient was treated by Christian Science and got gradually worse. Another doctor and I were called in shortly before death. The patient was then completely blanched from loss of blood, and beyond medical aid. The patient died very shortly after my visit. There is little doubt that, had doctors seen this patient earlier, the life might have been saved."

18. "The only case which I have seen after Christian Science treatment was a fractured coccyx in an elderly lady, which under Christian Science had got fixed in a position which gave great pain: but I only saw her once, as I suggested operation."

19. "I have heard of several cases of Christian Science treatment, and I have met with some in my practice, but fear I have kept no note of them. The one case which impressed itself on my memory is as follows: A child suffering from diphtheria was treated by Christian Scientists until it died. As the case was not seen medically, no diagnosis was made. Other children attending the same school were allowed to see and play with the child, and one little child that I knew contracted diphtheria. I think there were three children, altogether, took diphtheria from this one case."

20. "The only case in my own practice that I think would be useful for your purpose, is that of a young man, of about 19, who had suffered for years from severe epileptic attacks. These had been kept in check by the regular use of bromides. The parents came under the influence of a Christian Science 'healer,' who promised to cure the lad, and insisted on all drugs being discontinued. As soon as the influence of the bromide had passed away, the fits came on with exceptional severity, and I was hurriedly summoned. The bromides were again resumed, and the fits brought under control as before."

21. "I was recently called in consultation to see a lady with a very large ovarian malignant cystic tumour, which had been ruptured by a slight accident the day before, and necessitated immediate operation. I was informed that some time previously she had become a Christian Scientist, and, in spite of much internal pain and discomfort, associated with marked enlargement of the abdomen, refused to admit that there was anything the matter with her, and declined to see a medical man. She recovered from the operation: but the peritoneum had become infected by the bursting of the cyst, and in a few months numerous malignant growths developed in the abdomen. Had she been operated upon when

she first began to suffer from symptoms, a valuable life might have been spared."

22. "I am afraid I cannot supply you with any specific cases of 'Christian Science.' My experience is, that most patients who have, previous to their having taken medical or surgical advice, indulged in this fashionable form of quackery, are prone to conceal the fact!"

23. "I have not in my personal experience come across cases in which Christian Science has done harm. I know, of course, of plenty in which no good was done."

24. "I saw a lady, years ago: she was dying of cancer of the liver. We, of course, could do nothing for her, and were only there by the desire of her husband. But I believe the 'healer' ministered to her until her death; and I hope, indeed think, that she may have been of some use in smoothing her passage across the bar. And now I am writing, I shall go on to say that I am almost sorry you are writing your book because, as one who is largely concerned with the neurotic element in disease, I would that many more miserable men and women could hang on to some belief that lifted them out of themselves; rather than into the hands of us doctors, as into a chemist's shop. The name 'Christian Science' is objectionable: but if we preach mental physiology only, which it is, no one listens. I talk commonsense physiology to these people, and often enough they go away in the frame of mind of Naaman the Leper. But call the same thing 'Christian Science,' and it is something quite different, and seems really to rescue some of these cases for a useful life."

25. "The patient had had an early carcinoma (cancer); diagnosed by ——, of Guy's, who said it was a very favourable case for operation. She was going to have it removed, when a relative, who is an ardent Christian Scientist, persuaded her very strongly to have it treated by Christian Science. I only saw her in the last stages of the disease, when any form of treatment was absolutely hopeless. The Christian Science folk tried to buoy her up

to the last, but her husband (it was at the time of the Boer War) only just got back from Pretoria a day or two before she died. It doesn't sound much of a case now, but in real life it was a heartrending one, as the husband and wife were very much in love with one another."

26. "A man, suffering great abdominal pain, was assured by a Christian Scientist that he ought not to think about it, etc. The pain continued (for two or three days), but no doctor was called in, because the patient was so positively assured by the Scientist that the pain was 'imagination.' At last, a doctor was sent for, who found appendicitis, and said that an immediate operation was necessary. It was refused for some hours, that the patient might set his affairs in order. During this delay, the abscess gave way into the peritoneal cavity, and the patient died in a few hours, without operation."

27. "A Christian Scientist lady refused to apply to a doctor until one of her limbs, which had been poisoned, gave her such agony she could no longer endure it. It was then found to be in such a condition that it was feared amputation was the only possible course. However, after most careful medical treatment and assiduous nursing day and night — first by a delicate sister, who broke down under the strain, and then by a nurse, the limb was saved: after the greatest anxiety and fatigue and heavy expense to the family."

28. "I can only recall two cases. (1) A breast-carcinoma, treated by prayers for *two years*, and, when seen by me, inoperable. (2) A myoma uteri, prayed over for *five years*, until it blocked the pelvis and led to ascending ureteritis and pyelonephritis with rigors. I declined to operate, and the patient died of uræmia in ten days. These two deaths due to Christian Science sum up my total record of Christian Science."

29. "An elderly lady took up with Christian Science, to her great advantage and benefit, having been all her life a more or less neurotic subject; but in reality she had had excellent health,

and was young for her age. During the years she was a Scientist, she had perfect health, no neuralgias, headaches, or other ailments, and was able to walk as she had never done before. Unfortunately, she got influenza, and with it double pneumonia: and they sent for her usual medical attendant and for me. We thought she would probably die. She was satisfied by that time with Christian Science: indeed, she was too ill, when first seen, to have a will of her own. She got quite well from her pneumonia; but gradually all her aches and pains have returned, and I am sorry to say more real now than of yore, as she has just had herpes, with much neuralgic pain."

30. "Of course, I have had an interesting experience with Christian Science. A craze of that sort does not reach its present proportions without a little of the ferment of truth, and there is a good feature which I think we must all recognise in insisting upon the influence of the mind on the body. The trouble comes from the appalling ignorance of elementary facts in Nature, which, of course, from their standpoint are non-existent. Among the most glaring instances I recall, are the following: A California boy, of 13 or 14, with a helpless and hopeless congenital brain defect, causing the well-known disease, bilateral athetosis, was under the Boston high priests for six weeks with a promise of full cure. A young woman with spinal caries, who suffered severely and became paraplegic, was prayed over for months without any avail, and of course valuable time was lost. A recent case illustrates the shamefaced audacity which comes from abysmal ignorance — at the insistence of relatives, and against the wish of the patient himself, a Christian Scientist was introduced into the house in the case of a chronic malady, the utterly hopeless nature of which could have been appreciated by a ten-year-old child. I do not know whether it is worth while wasting powder and shot in the attempt to protect the public from their own folly — *Populus vult*, etc."

31. "An invalid friend, Miss B——, who lived with me, put

herself under Christian Science treatment: that is, she was visited several times, and had a good deal of twaddle talked to her. She has been suffering for six years from paralysis agitans, and has been told by several doctors that she is incurable. She is in a very helpless state, just able to walk, but not without support, and unable to feed herself or to wash her own hands. This Christian Scientist who visited her, Mrs. A., invited Miss B. to stay with her, saying that in two or three weeks she would be cured, and be able to go back to her work. I tried to dissuade them both, pointing out to Mrs. A. how much care and nursing Miss B. required, but she said: 'Oh dear no, she will soon want none at all,' and told me that she herself had been cured by Christian Science when she was far more helpless. I had heard that Mrs. A.'s disease had been purely imaginary, so I suggested mildly that one complaint differed from another, but she would not admit it. At any rate, Miss B. went to C——, Mrs. A. taking her down in a motor-car, or, as she put it in their scientific way, 'on the wings of love.' Miss B. came back a fortnight later, dreadfully upset and hysterical, and very weak and almost speechless. Fortunately, her sister lives at C——, and found out how they were treating her. The sister came to me boiling with indignation, and told the whole tale. Apparently Mrs. A. and the nurse tried to stimulate Miss B. by neglect, and she had not responded well, owing to want of faith. They left her to stand by herself, and when she fell down they told her to get up, which she could not do. They refused to help her, and she began to cry. Whereupon they said, 'If you don't stop crying, we shall go away and leave you': and they *did* leave her alone in the room, lying shrieking on the floor, for some time. When she came back, she was worse than I ever saw her, and it was quite three weeks before she returned to her usual state. I do not really suppose there was lasting harm done, for I put down her increasing ill-health ever since to the natural progress of the disease: it was the moral side of the business that shocked me.

The callousness and brutality that were shown, the absence of pity for a helpless patient, and the humbugging talk it was all wrapped up in, really made me shudder. I have no patience now with the smooth things people say at Congresses, about Christian Science being practically useful though based on bad metaphysics." *

32. "Mrs. —— came to see me in July, as she had noticed a lump in her breast: she was accompanied by her husband. It was perfectly obvious that the tumour was malignant. I gave that as my opinion, and advised a second doctor being called in, with a view to its early removal. They left me with the names of three surgeons, one of whom I advised them to see. I did not see the patient again till September, when she and her husband called, to show me 'how wrong my diagnosis was.' On examination, I found the growth to be considerably larger, and there were then glands to be felt under the edge of the pectoral muscle. The husband told me that the 'improvement' followed on Christian Science treatment. I agreed with him that the general condition of Mrs. —— was vastly improved, but I took him on one side and told him that the growth was bigger, that there were now glands, and that the delay had imperilled the success of an operation. To my surprise, he took no notice of what I said, but merely gave me a lecture on the prevailing sin of blindness,

* Even Miss Reed, who said these smooth things at the time of the Pan-Anglican Congress, says: "When it is possible for a Christian Scientist to live, as they frequently do, in the midst of awful scenes of suffering, without one expression of regret or one physical manifestation of sympathy, we can easily account for their high degree of 'vital resistance.' This brings us face to face with one of the saddest of facts regarding Christian Science, that true womanly sympathy is being imperilled by the prevalence of this philosophy which robs sorrow of its reality and makes pain a delusion."

as both he and his wife had watched the gradual disappearance of the lump! The 'treatment' continued till the end of November, when I saw her for the last time: the growth had fungated, which they were told was a good sign, and they believed it! She died from septic absorption in January."

33. "I operated on a woman, at the —— County Hospital, for a large uterine myoma. She told me that she had been under treatment from the Christian Scientists for her tumour for *nearly two years*. The abdomen had steadily increased in size, and having spent all her money she came to the Hospital. She made a good recovery both in body and mind, for she spoke of the folly or fraud of her former advisers."

34. "My experience of the practical side of Christian Science is restricted to one case, that of a gentleman who suffered from locomotor ataxia, one symptom of which is difficulty in walking. His wife, a Christian Scientist, roundly declared that he was not in the least paralysed, that he could walk quite well; and, of course, pressed her point of view: with the result that this poor man fell and cut his forehead. Yet he was told there was no cut, and that therefore there was no pain nor any bleeding. In a few months after this, the poor gentleman died from his nerve disease."

35. "I am now lamenting the early death of a dear relative, who for years suffered from cancer. If it were not that her husband followed to a certain extent this creed, the surgeon would have stepped in, to relieve, if not to cure, the patient. My relative was allowed to suffer and to die without an attempt by surgery to relieve the symptoms or prolong life."

36. "I have known several cases of serious illness subjected to Christian Science treatment, but I have never known it to effect a cure. In most cases the symptoms were mitigated, but the patient died of the disease. On the other hand, I have seen nervous complaints permanently improved. In every case the treatment appeared to be identical with animal magnetism. . . .

One word as to the cases said to recover after being 'given up by the doctors.' The only one of which I have personal knowledge proved on inquiry to be a neurotic patient whose doctor had given her up, not because her case was hopeless, but because he told her frankly that drugs would not cure her, but fresh air, and a simple and healthy life, probably would."

37. "At one time I was almost converted to their views. Being told that daily perusal of *Science and Health* was absolutely necessary, I paid fourteen shillings for a copy, and read it from cover to cover. I was completely cured, not of my fibroid tumour and other ills, but of any desire to become a follower of the author of that illuminating volume. Possibly the failure of my 'healer' to make a cure, added to the loss of a very dear relative who firmly believed in the doctrines of Christian Science, and yet who passed away in spite of the efforts of two healers — may have helped to disillusion me. To be told that 'error had crept in somewhere,' was neither comforting nor convincing."

38. "A near relative of mine (hopeless tuberculosis) determined as a last resource to have Christian Science treatment. A healer came down from London, and was most kind and helpful as a nurse, and succeeded in inspiring the utmost confidence in all concerned. For a few weeks the treatment was apparently successful, but she then required a second healer for absent treatment to be engaged. This was done, and it was found necessary that this healer should also come down and see the patient occasionally. After about two months of this treatment, no permanent cure seeming likely, it was suggested that the patient should go up to London, to be in the midst of Christian Scientists and to attend lectures. The dear child became rapidly worse from the moment she reached town, and, in just three weeks after, she breathed her last. The healer up to the very last assured her mother that it was impossible she could die, and, even after her spirit left her, said, 'She is not dead, not the real child; she is still alive.'"

39. The *Daily Telegraph*, September 6, 1907, reports that on Wednesday, September 4, 1907, in the First Church of Christ, Scientist, New York, a man called Clarence Byrne "made a scene." He had just done thirty days' hard labour in gaol, he said, because he, following the tenets of Mrs. Eddy, allowed his six year old daughter to die of pneumonia without medical attention. "Inquiries made to-day among the Christian Scientists result in the repudiation by them of Byrne as a Christian Scientist, and to say that he has been a healer they declare is preposterous. His object, they allege, in making a scene in the church last night was merely to secure advertisement for the 'Divine Metaphysics Church,' which he helped to establish, and which preaches the Eddy doctrine in a modified form." It appears that Byrne spoke so low that not many heard what he said. That is not like an impostor. "I have done with Christian Science," he said. "My eyes have been opened. You don't go out into the highways and bye-ways, seeking the poor and afflicted whom Christ loved, and whom the Salvation Army in these days seeks first, last, and all the time. You are blinded by love of gold. My daughter died under the treatment of healer John Roberts, and I was arrested because I had no death certificate. I bear malice against none. The reason why I cannot longer worship in this church is that, while I was bearing my cross, this congregation, through one of its representatives, publicly repudiated me as one not of the faith, and cast me out. When I needed comfort I was passed by on the other side, as the priest and Levite of the parable passed by the wounded man. I have been a Christian Scientist for twelve years. My wife, and three children of ten that I had born to me, died under Christian Science ministrations, and yet I remained true to the faith. Yet, at the hour of my great need, there was no one to bring me comfort."

40. "A woman living in this village had for two years been taking bromide, and had been at home in poor health that length of time, suffering from depression. She came into my service

about three or four years ago as a temporary parlour-maid for a couple of months, during which time she took her bromide regularly, and was able to earn her living. She then went as parlour-maid to Mrs. ——, a Christian Scientist, who told her *not* to take any medicine. Before long she had to leave ill, and was subsequently taken to the Asylum. She recovered after a time, and returned home, and is now earning her living in a doctor's house as a domestic servant, where she takes bromide regularly.

"Some two years ago an assistant master at —— was suffering from phthisis. He got into the hands of the Christian Scientists, who placed him in London with one of their persuasion in a sort of home, where they prayed over him until he died, without having any medical attention."

41. (From a schoolmaster.) "Here, and personally, I have only come into contact with so-called Christian Science in isolated and curious cases: of which the oddest is that of a Christian Science mother, who told her boy at school that of course he could do no wrong, but that miscreant masters would at times punish him, and he must regard that as merely a freak of ignorance on their part. (It did not prevent his having to suffer punishment.) Another, whose son was ill — I think it was pleurisy — said she could see nothing wrong with him, but, when pressed to allow medical advice, shrugged her shoulders, and said, 'Well, it is for him to decide, if he thinks he is ill'; and, fortunately, he did decide on medical assistance.

"I found —— rabid against Christian Science. She is a Guardian on the —— Union. She quoted these cases: — (1) A consumptive boy, dying in the Infirmary, was in the last stages, and all that could be done for him was done. To him enter the local Christian Science lady, who insisted that he wasn't ill, but only wicked, and frightened him so much, by her denunciation of the sinfulness of belief in ill-health, that he had a bad fit of coughing, hæmorrhage, great pain, and died within a day or two. (2) A local lady had a French maid suffering from dementia; but,

being Christian Scientist, refused to have her examined, saying there was no madness. The cook, frightened by some act, appealed to the police, and had her then removed to the Infirmary; where she was certified insane, and discharged after a week to her relations in France. The Christian Science people refused to assist or pay expenses for her, saying she had left their service voluntarily. (3) Thirdly, she quoted an exact parallel to the case that you quote: ulcer on the stomach, and solid food given by a Christian Scientist."

42. (From an American doctor.) "In response to your inquiry concerning the results of Christian Science treatment, will say that I have had several cases illustrating what a wretched business the whole thing is. I will give you but one. I was called in this city to see a young mother with three children, the oldest not more than eight years of age. The moment I entered the sick chamber, it was apparent to me that the woman was desperately ill, and I naturally inquired if they had not had a medical attendant. Almost too full for words, the husband replied, 'No, Doctor, she has been treated by Christian Science.' An examination revealed a diffuse peritonitis, originating from infection of the tubes. I told them that it was probably too late for an operation, but that her only hope of recovery lay in that direction. They earnestly requested me to operate, which I did after telling them very plainly that, in all probability, she would die, and if so, I wanted them to know that her life had been sacrificed on the altar of a terrible fraud. I operated. The woman died. A post-mortem examination revealed the fact that her trouble originated in an infected tube, which might and would have been removed without danger had she consulted an intelligent practitioner. Wishing you every success in your endeavour to curtail the dreadful harm that is being done by this fraud."

43. (From an American doctor.) "Mrs. —— of this city, about 36 years old, a strong, robust woman, had a slight mitral insufficiency which at times would give her some trouble after

severe exercise, showing a lack of compensation; but a few days' rest and the use of digitalis would give relief, and for months she would seemingly be as well as ever. She became a convert to Christian Science, and later had one of her attacks, and went to the home of a 'healer,' near her house, for treatment. She was not put at rest, was encouraged to take exercise, and became rapidly worse: at which time some of her friends interfered and asked me to see her, which I did at the 'healer's' home. I found her walking about her room with the assistance of two of the elect, being markedly cyanotic and almost pulseless, yet I was assured she was improving rapidly; her husband was some distance from home, and had not been notified of her illness, and when I assured the people she was dying, and could not possibly live until her husband had been communicated with, I was made the subject of ridicule. She died within a few hours.*

"A young man, recently married, whose mother was a 'healer,' was taken sick, and, diphtheria being suspected, a physician was called to make a diagnosis, so that the quarantine-law might be complied with. His services were then dispensed with, and the use of antitoxin was denied. The mother assumed charge of the case; and death resulted in a few days.

"Some months later his wife was confined; and, without any assistance, she suffered the agonies of childbirth for about four days; when I was called, found a face presenting, and delivered her of a dead baby in a few minutes.

"Doctor, I have a long list of such cases, but will not give more, knowing you will be almost swamped by the reports you receive."

44. (From the *Boston Med. and Surg. Journal.*) "A woman in labour was under the treatment of the mind-cure, or Christian Science, without other physician. The child was expelled by

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* Mitral insufficiency = disease of one of the valves of the heart. Cyanotic = of a dusky or bluish tint.

the natural efforts, but there nature stopped. The patient was prayed over, and urged to concentrate her will on the womb, and to determine to be well, and she would be. Meanwhile the womb relaxed, the sinuses opened, flooding occurred, and the woman died, without medical aid. A man with pneumonia was under the care of a Christian Scientist. Here the will was called on by the reputed healer, and the patient told to will to be well, and all would be well. The sick man was directed to make an effort to get up and walk. He struggled to do so; but he walked to his death, for he never regained his bed alive."

45. "The following case came to my attention a few days ago, as a personal communication from Dr. ——. He was consulted by a man who had for *nearly a year* been treated by Christian Science for deafness without any improvement. Dr. —— examined the ear, removed a pledget of cotton and some wax, and the hearing was promptly restored."

46. "A man of 33, going from bad to worse through drink, was, through the influence of his mother, put under Christian Science treatment. After a week or two there, she was told he was getting on well, and that her son was soon to be a 'healer,' and he was reading to a blind man every day with a view to restoring his sight. A few days after this he escaped from the home, and was found wandering in London, in a hopeless state of intoxication, and revolvers in his pocket, and was escorted back to a private nursing home in Manchester. *P.S.* — The only good that came from this is that his mother is no longer a Christian Scientist. Whether her intelligence was appealed to, or her pocket mostly, by this experience, I leave you to judge."

47. "A young married woman, 25, five months' pregnant, was taken with pain in the left side, and was told by a Christian Scientist that it was 'mental.' Finally, a physician was called in, who found positive evidence of pus in the left kidney. Operation showed acute primary pyelo-nephritis. The patient made a good recovery."

(The American physician who told me of this case told me also that his mother, suffering from cancer of the breast, had been placed under Christian Science treatment, and had died of the disease; and that the relations who had thus treated her were now as vehemently opposed to Christian Science as then they had upheld Christian Science. He also said, "You would laugh, if you could see how many of these Scientists come to my office, after nightfall, by the side door, and ask me not to tell."*)

48. (From an American doctor.) "I am sending you the following two cases where the patients were treated by Christian Science, and were worse, and died after the treatment; and the third case, one of 'miraculous conception.' The first was a man in middle life, who had a mild attack of nephritis, and was told by a Christian Science healer to eat and drink as he pleased, and to go ahead with his business, for 'he only *thought* he was sick.' He soon developed uræmic convulsions, and died.

"The second was a man with a small epithelioma of tongue, who was told by a Christian Scientist that it didn't amount to anything, and that their treatment would soon make it disappear. He died of its ravages while receiving treatment from them.

"The third case which came to my knowledge was one of conception, and the delivery of a child at term, in a Christian Scientist, who declared she conceived by thought, as taught in their creed, and that no man entered into the case." †

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* Miss Carta Sturge, who has for many years made a profound study, at first hand, of Christian Science, and has written a most wise criticism of its doctrines, said, lately, that "there were disillusioned Christian Scientists, who were not only ashamed, but also afraid to confess that they had been deceived, because the very powerful organisation of the Scientists knew how to make it very unpleasant for them." — *Yorkshire Daily Post*, May 21, 1908.

† There is a reference to this case, or to another of the same kind, in Mr. Podmore's very valuable article, "The Pedigree of Christian Science," *Contemporary Review*, January 1909.

49. "A lady had been for many years an inmate of a lunatic asylum; and her sister, having become a Christian Scientist, insisted upon taking her out and submitting her to Christian Science treatment, confidently predicting that complete recovery would take place. The patient was placed in a cottage in the country, with two Christian Science nurses, and was visited regularly by a Christian Science expert — formerly, I believe, a medical practitioner. What he did for his money I do not know; but I was told that he remained with the patient for an hour at each visit, and gazed at her intently. I saw the patient, after this sort of thing had gone on for *four years;* and she was unchanged, as mad as ever."

50. "I may mention a case which I know by report. A lady was lying ill at her home, suffering from a severe attack of acute pleurisy. A Christian Scientist called, and, although told that the patient was dangerously ill, forced her way up to her bedroom. She stood at the bottom of the bed and said, 'I have come to tell you that there is nothing the matter with those old bellows of yours! You only think so. Stop that cough and hard breathing, and you will be better at once.' 'Take that woman away,' gasped out the patient; 'take her away' — and the nurse insisted on her leaving. The patient had a bad and disturbed night, and the disease ran its usual course."

51. "We have a couple of Scientists here. One wanted to tackle a case of secondary carcinoma of the lungs! I was much amused when she sent her maid to me for removal of an adenoma of the breast. I suggested that surely her mistress could cure her without the use of a knife; but she replied that as I had seen the case she would have no influence on the disease. Pretty tall that!!"

52. "The only professed Christian Scientist that I know of or can hear of here is obviously eccentric, and is known to have been in an asylum; so her advocacy of any cause is likely to do it more harm than good. . . . I believe one of their arguments

is that drugs only act because they are expected to have certain effects. If this is so, how do they explain the effect of drugs on infants and animals, and, in the case of some drugs, on an excised frog's heart?"

53. (The following letter, from a poor girl, is sent to me by a lady who helped the girl after Christian Science had done with her. "It is," the lady says, "a pretty true statement of the case: Mrs. —— dropped her like a hot potato." The case was one of tubercular caries of the spine): —

"To begin with, I am paralised and curvature of the spine, and have been told I am incurable by every doctor who has seen me. The Christian Science treatment I had from Mrs. —— was that I must stop eating all flesh meat, only taking two light meals a day, mid-day and evening, drink a quart of cold water a day, stop taking all medicine, and to *think* I was *quite* well, and I should be well. My name was sent to London (I think that is the place), where I was prayed for every week by the Faith Healing Society, and Mrs. —— used to come and rub me twice every day for a long time and then once a day. She put me to swing on a gymnasium ring to straighten my spine, which has gone in. Then I was put on crutches to help get the use of my legs, my landlady held me up, but I was in agony; but the more it hurt me, the more good it was doing me, I was told. With this treatment I got much worse, the pain in my spine and my hip (which has droped) and my legs was made worse than before all this, and when I said I was worse Mrs. —— said I did not wish to get better, I am *too* happy as I am, and I *had no faith*, and so did not help the treatment. And when I refused it all you know the result."

54. "A patient of mine, with a large aortic aneurysm, told me he wished to try Christian Science treatment. He was promised a cure by the Christian Science operator. Under seven weeks' exclusive Christian Science treatment he grew worse, and the pain increased, so that he sent for me again. He died some weeks later.

"My partner was sent for to see a young lady (a member of a leading Christian Science family) who had had fever and insomnia for several nights, which Christian Science treatment failed to remedy. She was at once relieved by proper treatment by drugs. This family have sent for him to diagnose cases on several occasions; the call generally coming after dark.

"Another Christian Science lady, who had been wearing an instrument for some time before my partner first saw her, was glad enough to get his services to replace it. He only discovered a few days later that the lady was a Christian Scientist.

"A faith-healer refused to have a doctor to see a girl in her convalescent home, who was very ill (with typhoid, as it turned out). She was given ordinary sort of food, got perforation, and died."

55. "I do know of one individual whose life was certainly made apparently happier, as regards himself — and much more of a nuisance to his friends and immediate relatives — for some years after embracing Christian Science, during a visit to the States. I have just learned that he is believed to be dying — 'of worry, chiefly' — and I suspect that this may be connected with the enlarged and tender gall-bladder for the relief of which he refused operation, when he was in England, before going to America."

56. "A lady, aged about 55, with an ovarian tumour. She left her physicians, and went into the hands of the Christian Scientists. Their treatment impressed her much: for, several times, the mass seemed to disappear after it. Her health, however, declined; and her daughter was very anxious that I should see her. I told her that I would not attend her unless she promised to do exactly as I told her. Her daughter told me that the Christian Scientists wished me to see her (she was very ill), but that she was sure she would not do anything not ordered by them. I sent a message to them that I was not going to save them from a coroner's inquest, and that I would not see her unless they

insisted on her doing exactly as I told her. This they did. I diagnosed an ovarian tumour, with repeated rupture = 'cure' after Christian Science treatment, see above. This was operated on, but could not be completely removed, after its long duration, treatment, etc., and the patient slowly sank and died."

57. "Coincidently with Mr. Frederic's death from pneumonia in England, the newspapers also report the deaths of Messrs. Kershaw in Tacoma, and M'Dowell in Cincinnati, and Mrs. Brown of Washington; the first of pneumonia, the second of typhoid fever, the last of an unnamed malady — all the diseases being complicated with Christian Science." — (Mr. Purrington, *loc. cit.*)

58. (From the *New York Herald*, Paris edition, June 21, 1906.) "For the first time in the history of Christian Science, a patient who had been in the care of a healer has received a verdict for damages on the ground of improper treatment. The healer was Mr. ——, and the patient Mr. ——. A verdict of 6000 dollars was awarded for the loss of a leg amputated because the disease had spread from a sore toe over which the healer had prayed in vain."

59. (From an American doctor.) "Here are some tales which may be of service: —

"*Case* 1. — My friend C——, a man of 42, and a believer in Christian Science, suffered from a hard cough and fever some years ago. He had an excellent tenor voice. In spite of his indisposition, his wife urged him to go to a Christian Science service to sing on a stormy winter night. His Christian Science friends informed him that there was nothing wrong, and that the service would improve his condition. After returning home, he was so acutely ill that his wife, in alarm, sent for a neighbouring physician, who found his left lung consolidated. The next day he died of pneumonia.

"*Case* 2. — Mrs. ——, a patient of my friend Dr. ——, had been for some years a sufferer from mitral insufficiency, under the

care of Dr. ——. As she did not recover her health completely, she became a Christian Scientist, and, going deeply into the mysteries of that cult, was acknowledged by her people as a particularly expert 'healer.' Two years ago last January, she rose at the Christian Science 'experience meeting' in Boston, and told how she had been a sufferer from heart disease, of which Christian Science had cured her, and how she was absolutely well at that time. Two days later she died suddenly of heart disease.

"*Case* 3. — My friend T——, a well-known teacher, himself a sceptic, was the victim of a wife who was a strenuous Christian Scientist. Some eight years ago he fell acutely ill, the ailment being regarded by his friends as pneumonia. In spite of his illness his wife continued to assure him that there was no such thing as illness. One evening, with the assistance of a friend, she got him out of bed into his chair for supper. His heart 'went to pieces,' and he died before he could be put back into bed. He was about 40 years old, and had always been in vigorous health."

60. "I was assured that a Dupuytren's contraction could be absolutely cured by Christian Science. I argued that, while Christian Science could undoubtedly help certain cases of functional trouble by stimulating nutritional processes, and so increasing resistance, I could not admit its power over organic conditions. I was assured it was an accepted and proved fact that it could and did. I expressed my profound disbelief in such possibility, and was denounced as a scoffer. There were reasons why I greatly desired to convince the lady, who advised me, that Christian Science had no such power: so I challenged her to arrange for a course of treatment, she assuring me that this could be undertaken without my personal association with the healer. The time fixed by my adviser was ten weeks, at a cost of ten guineas; the understanding being clear that I did not believe in it, and would neither directly nor indirectly help or influence results. At the end of the ten weeks the finger was,

of course, more contracted, the process of cicatrisation having pursued its normal course. I then showed it to my adviser, who said, 'Of course. I knew what the result would be. *You have no faith.*' My adviser was a lady of exact methods of thought, logical, free from prejudice, and incapable of such evasion, until she became dominated by the immoral antics of the so-called Christian Science."

61. "The only case that occurs to me is that of some well-to-do people. Their child, a pretty little girl of three or four years, developed cataract in both eyes. The parents took her to the best oculists in London; and, rejecting their advice, have placed the child under Christian Science treatment. The child is now about eight, and quite blind, and rational treatment is still refused."

62. (From an American doctor.) "Boston is a hot-bed of Christian Science, and we see a great many patients who are treated by those who practise it. I have seen a patient dying of strangulated hernia, who had been treated from first to last by Christian Science. The patient was, as I say, moribund, and died shortly after my visit. I have seen many cases of malignant disease treated by Christian Science until the period of operability had passed. I have seen one or two patients dying of hæmorrhage who had been treated by Christian Science. I should say I had seen *about a hundred cases*, in which the only chance for cure had been lost through the Christian Science treatment."

63. "A lady with inoperable cancer suffered a great deal of pain. She was relieved by morphia and by external applications. A most conscientious and high-principled nurse attended to her, under the direction of an able surgeon. The nurse made considerable sacrifices, in respect to her own health as well as remuneration, because the patient suffered greatly and set great store upon the skilful attendance of the nurse, and always spoke with gratitude of the amelioration of her sufferings brought about by the nurse's help. The other members of the patient's family were Christian Scientists. They attributed the failure of their methods to the

maleficent proximity of this excellent nurse. They told the patient that her extreme suffering was due (1) to her own unwillingness to yield herself to their methods, (2) to the hindrance set up by trusting to the nurse's applications and the morphia. At length the poor lady died: the only comfort she had had being due to the devotion and skill of the nurse. She begged again and again during her painful illness that the nurse would not leave her side, as she was, during such absences, subjected to the accusations of her relations, that her sufferings were entirely due to her own fault."

64. "I am delighted to hear that you are attacking Christian Science. Nothing you can possibly say can be too strong; for there can be no doubt that its teachings are wicked, pernicious, and a source of great danger. During my illness I have received dozens of letters, praying me to give the 'Science' a chance, and I have been inundated with the publications of the sect, most of which I have read. They bristle with lies, misstated facts, and worked-up cases. In no single instance have I come across a case in which physical disability has been cured. Their results are brought about by suggestion — a therapeutic agent which, I am sorry to say, is greatly neglected by our profession, to our detriment.

"I know of a case in which the death of a child was directly caused by the father's neglect to call in a medical man. The child was suffering from tubercular glands in the neck which needed operative treatment. No medical man was called in until the child was unconscious as the result of toxic infection, and it was too late for anything to be done.

"I know a case of locomotor ataxy in which the patient has been informed that he is cured. As the result of his improved mental condition, he is now doing things which no medical man would advise, and I daily expect to hear of his collapse. His disease is progressing rapidly.

"I treated a patient for some time with the x-rays for malignant disease of the glands in the neck. Just as she was gaining benefit, she joined the Christian Scientists. She now writes that she is

cured, and that the growth has nearly disappeared. The result is due to the absorption of the growth by the rays. She was informed by the Christian Scientist that if she had not had the x-ray treatment she would have been cured much more easily. She is not cured."

65. "A child broke her clavicle, and the father was prosecuted by the National Society for the Prevention of Cruelty to Children. The case was tried in the —— Police Court, and sent forward to the Sessions. The father was convicted for cruelty at the Sessions. The result of the treatment which he had adopted was a permanent deformity with marked shortening. All I had to do with the case was, after the trial I was consulted as to an attempt to rectify the mal-union."

66. "I know of one case in which a child in the house of Christian Scientists had measles, and they asserted that it was not any illness, and prayer would cure her. The result was, the child was allowed to go out to parties, etc., with the result of causing a considerable epidemic. Another case, of cancer of the stomach, in which they refused the unfortunate person any treatment, allowing him to die in considerable agony."

67. "The only flagrant case I know of will not be of much use to you, as I do not know particulars. I was sent for to see a baby, of a year old perhaps. It had been attended by a Christian Scientist, but I did not find out definitely what had been the ailment, nor the treatment. The child was dead when I arrived."

68. (From an American doctor.) "A few years ago, I was called to a little boy affected with an osteo-myelitis of the femur. The little fellow, emaciated, limp, and tortured by many days of atrocious suffering, was a pitiable object; thoroughly septic, having chills, the temperature at my call being about 105°. His mother, a Christian Scientist, dismissed me next day by 'phone, declaring she had no belief in doctors. It afterwards appeared that the poor child was inhumanly *forced* to walk, in spite of the necessarily excruciating pain, until a fracture occurred through the necrosed

bone. The case was later operated upon; recovery ensuing with, of course, great shortening of the limb."

These short notes, put here as I got them, give but a faint sense of the ill working of Christian Science. It would be easy to collect hundreds more. Of course, to see the full iniquity of these cases, the reader should be a doctor, or should go over them with a doctor. But everybody, doctor or not, can feel the cruelty, born of the fear of pain, in some of these Scientists — the downright madness threatening not a few of them, and the appalling self-will. They bully dying women, and let babies die in pain; let cases of paralysis tumble about and hurt themselves; rob the epileptic of their bromide, the syphilitic of their iodide, the angina cases of their amyl nitrite, the heart cases of their digitalis; let appendicitis go on to septic peritonitis, gastric ulcer to perforation of the stomach, nephritis to uræmic convulsions, and strangulated hernia to the *miserere mei* of gangrene; watch, day after day, while a man or a woman slowly bleeds to death; compel them who should be kept still to take exercise; and withhold from all cases of cancer all hope of cure. To these works of the devil they bring their one gift, wilful and complete ignorance; and their "nursing" would be a farce, if it were not a tragedy. Such is the way of Christian Science, face to face, as she loves to be, with bad cases of organic disease.

Something ought to be said here, and I hope that it may be said without offence, of the present revival of "spiritual healing" in this country. There is now more than one association, in London, for the work of getting people to recognise the spiritual side of bodily health, and to make use of prayer in time of sickness. None of us doctors is likely to find fault with that sort of work. The further proposal, to restore, in the English Church, the laying-on of hands, and the anointing with oil, does not concern our profession. It is for the patient, and the family, to have what ordinance or ritual they wish to have. Our only business is to do our best for the patients.

All the same, we cannot help watching with great interest, and with a good deal of anxiety, this confused movement. I venture to call it confused, for I cannot see that they, who desire to revive "spiritual healing," are agreed among themselves. Is there any disease which they would refuse, point blank, to treat? Are they minded to take only those cases that the doctors assign to them? What rules will they have for the testing, diagnosing, and watching of cases? Will they analyse and tabulate their results, and publish every case? If one of their patients dies, who will sign the death-certificate? What precautions will they take to prevent quacks from imitating their methods?

But these professional difficulties are not the real difficulty. Though they were all settled, yet there

are cases which nobody, not even the healers, would care to submit to spiritual treatment. And, once a doctor sets himself to try to think it out what cases should be submitted to such treatment, he is apt to find none but "functional" maladies. I assume, that he is of one mind with the healers; that he would send cases to them, not with a laugh, but with absolute faith in the possibility of miraculous intervention. Still, I think that he would send only such cases as Charcot, in his grave way, sent to Lourdes.

Take, to begin with, congenital malformations. No sane doctor would submit a cleft palate or a hare-lip to spiritual treatment. It would be as reasonable to pray that the sex of a child should be changed. But congenital malformation occurs not only in the face and limbs; it may be the heart, or the stomach, born deformed. The evident ill-health, due to such deformity, might seem to give opportunity for spiritual healing; whereas a congenital gap in the septum of the heart is no less immutable than a similar gap in the palate or the lip. Or it may be the brain that is born deformed, as in the unhappy cases of "spastic paralysis," the poor twisted imbecile creatures whom one sees now and again in the streets; here is a gross congenital defect of the brain: and "This alone is impossible for the Gods, to undo what has been done."

But our brains are subject also to subtle modes of congenital defect, at which the pathologists can

only guess. That is what we mean, when we say *Poor So-and-so, you can't wonder, with such a family history.* We mean, that there is something wrong, by inheritance, with some of the cells of his brain. If we knew just which they were, out of his thousand million brain-cells, and could put them under the microscope, we might be able to see that they were shapen in wickedness. Even though they looked perfectly normal, we should say that the microscope was not strong enough; we should be magnifying them, in the mind's eye, till each cell was a yard across, and thereby showed itself made to dishonour. In brief, is there any such malady as a "functional" disease of the brain? Is not all function the act of structure? If I do but swear, my language is registered on my brain-cells, as my payments are registered on the ingenious machines in the shops. But I am getting out of my depth. For I am sure that I can stop myself from swearing; neither, if I fail, may I accuse my inheritance.

From the brain we come to the spinal cord. Take infantile paralysis, and locomotor ataxy. In either case, there is degeneration of certain cells in the cord. The disease may stop short, in this or that patient, of the hopeless stage; but take a case where many cells have disappeared, and many more are just points of ruin under the microscope. The loss of these cells is the disease. A microscopic section of such a cord looks like an ill-set proof, where many letters

have dropped out. For the healing of this cord, hosts of new cells must be made, and set in place; each of them a miracle, a new creation, a living unit fashioned out of nothing. Improvement of the patient's health cannot do that; the disease is not want of health, but want of cells; each new cell would be no less miraculous than a new arm after amputation at the shoulder.

Take a different sort of cases, the many kinds of tumours. For the removal of these lumps, there must be miraculous annihilation of matter. Some are of embryonic tissue, laid down before birth; some are huge cysts containing fluid, or strange fœtal elements; some are masses of bone or cartilage or hard fibrous tissue or fat; some are masses of small cells rapidly multiplying; and all are practically outside the pale of the nervous system. I do intervene, I know not how, in the affairs of my brain; but I am sure that I could not prevent a mass of cells in my liver from having their own way. The fact that mouse-cancer can be inoculated from mouse to mouse seems to me final. Nothing but a miracle will act on such cells, until the pathologists find a direct antidote.

Take the vast kingdom of the infective diseases, the fevers due to specific germs: for example, a case of lockjaw, or a case of diphtheria. The germs are the disease. The approved treatment includes the use of a specific antitoxin, to supplement the anti-

toxin which the patient's blood is brewing, as fast as it can, against the toxin which the germs are brewing. Here is animal chemistry, the same in rabbits and guinea-pigs as in us. I do believe that hope and faith and love will help a man, somehow, to hang on, till enough antitoxin has been brewed in him, or put into him with a hypodermic syringe. But I do not believe that they accelerate the brewing, or make any difference to the germs.

Or take this case, of which I have just heard. A young man, with severe anæmia, came, hardly able to walk, and white as death, to a spiritual healer; was laid on a couch, and prayer was made over him, with laying-on of hands. The colour came back to his lips, and he rose and walked firmly. But the question is, Did he weigh more? Was there a drop more blood in his body? Was there a grain more colouring-matter in his blood? What had happened, but that some blood had gone to his head, from the deep veins of his trunk, under the influence of rest and confidence?

See how the doctor, though he were of one faith with the spiritual healer, is hampered by a natural reluctance to adopt so many acts of miraculous healing. I assume that he believes in the present possibility of miracles; but he is not inclined to expect them everywhere. Besides, he is of opinion that they ought to begin at home. He distrusts these new experts, who suddenly appear in London, come

nobody knows whence, neither doctors nor clerics. He is glad that the cleric and he should work together in the atmosphere of the patient's home; but he does not admire the atmosphere of spiritual consulting-rooms and spiritual private hospitals. He is rubbed the wrong way, for instance, by such cases as this, which is reported in the *British Medical Journal*, December 26, 1908: —

A coroner's inquiry was held in Kensington on December 8 into the circumstances attending the death of a gentleman of independent means, aged 44, who had been found hanged. . . . The deceased, some three years ago, had been temporarily under restraint as suffering from melancholia. . . . He was found dead on the afternoon of Sunday, December 6, having in the previous week gone to London with a kind of attendant companion, a retired army officer, to consult a "mental expert." He had seen this gentleman on the Thursday preceding his death, and had received treatment from him on the day that he died. This mental expert gave his name as ——. He was not qualified in England, and did not practise. By profession he was a lecturer on mental and spiritual healing. He lectured to his patients in mental cases, and in spiritual cases emphasised the idea of God being all-powerful. Some cases he treated mentally, and others spiritually. His teachings did not ignore ordinary science, but rather worked-in with it. He did not exclude medical treatment, and would send a patient to a doctor if he thought necessary. He had had some cases of insanity. He should describe his treatment as healing by suggestion. It was not mesmerism, or faith-healing, or Christian Science. A part of his treatment consisted of prayers, but it was not prayer of the common form. He could not describe it. In spiritual cases, he did not talk to the patient, but sat by his side and did the healing silently. He took fees, not for sitting still and doing nothing, but for his time.

I do not see the use of this gentleman. I cannot reconcile the two statements (1) In spiritual cases he emphasised the idea of God being all-powerful; (2) In spiritual cases he did not talk to the patient. It is true, that he was content with indescribable prayer, not of the common form; that he did not employ the laying-on of hands, or the anointing; but he could learn these acts in five minutes, without waiting for the approval of the English Church. What should stop him? Once a man thinks that he can heal by prayer, and laying-on of hands, and anointing, nothing will stop him. Not only will women, more than men, practise the new faith-healing, but all, Christian or not, who discover a gift that way. "The impulse becomes almost irresistible," Mr. Hickson says, who is the chief of these healers. I am well aware that he has a beneficial influence; but his account of his work and of his cases is too like *Science and Health* for me. "The patient," he says, "must come in an attitude of passivity and receptivity. . . . It is not his part to contribute ideas and suggestions. To doubt the healer is to set up a condition of inharmony and friction, thus wasting precious time to both healer and himself. Even Christ could not heal some, because of their unbelief." The hands are Mr. Hickson's hands, but the voice is the voice of Christian Science. The very words, *inharmony*, *friction*, and *waste of precious time*, and the reference to *unbelief*, remind me of

her. Or take his magazine, *The Healer*. It reprints, October 1908, quite gravely, the miracles of a Dr. Yakum, of Pisgah House, somewhere on the Pacific coast. Among them, a man, "in the last stages, apparently, of consumption in the lower part of the body," was instantaneously healed. What is consumption in the lower part of the body? Dr. Yakum himself was healed by laying-on of hands and anointing, "after one lung had sloughed away, and the other was half gone"; and he has been, ever since, "in perfect health, with two good sound lungs." Mrs. Eddy herself, who "restored the lost substance of lungs," and healed consumption "in its last stages, the lungs being mostly consumed" (see Chap. IV.), might have written this part of *The Healer*. It is no wonder, that Mr. Hickson believes also in demoniac possession, and in exorcism. "Experience leads me to believe firmly in obsession, and in the power of Christ to cast out evil spirits and set free those whom Satan has bound." Of a little child, who had a furious temper, he says, "In answer to prayer and the command to the evil spirit to depart in the name of the Lord, it was cast out."

We all know, of course, that the "Emmanuel movement," in the United States, has had many good cases of healing. Nobody who has read what Dr. M'Comb of Boston and Bishop Fallowes of Chicago have to say of it, can doubt that. But there is more than the width of the Atlantic between

Dr. M'Comb's "Class for the moral treatment of nervous diseases," and Mr. Hickson's ways of spiritual healing. "You come across cases," says Emmanuel Church, Boston, to the Boston doctors, "of hysteria, neurasthenia, hypochondriasis, alcoholism, cocainism, minds on the edge of a breakdown, lives frightened at their own shadows. You know the almost hopeless difficulty of some of these cases: how, if you tell them that you can do nothing more for them, they take up with any quack who will promise more. Why not send them to us? We will take no patients but those whom you may send. To fit ourselves for the work, we have studied physiology and psychology, with special reference to the influences of the mind over the body. We will explain to them, carefully and fully, the nature of their disabilities, and will teach them to minister to themselves." The work includes the heartening-up of many cases of organic disease. It sounds a fairly good plan.* Anyhow, it is very different from the "Emmanuel movement" over here.

Religion and Medicine will never again keep house together, with one brass plate between them. Happily, in daily life, the cleric and the doctor are good friends, good colleagues. They do respect and help each other, yes, and do understand each

* For the faults and the grave risks of the movement, see a very important article in the *British Medical Journal*, January 16, 1909.

other. To hear some people talk, you would think that the cleric and the doctor never met over a case; whereas, every day, at the bedside, they are working together, each at his best, in the proper business of their life.

I hope that I, when my time comes, shall have the courage *stare super antiquas vias*. That I want, at present, to go on living, is no proof that I ought. That a self-appointed spiritual healer should convey a respite to me, would be too high a price to pay for having to face death a second time; too fantastical an honour from Heaven to be quite acceptable.

VIII

"COMMON-SENSE" AND CHRISTIAN SCIENCE

EVERY discovery comes to stand at the judgment-seat of Common-sense; it may be at once, or it may be at last, but they all take their turn to stand there; and so must Christian Science. Fools make light of Common-sense, as if it were the sense of a common man, whereas it is the sense of man in common; all instinct, all experience, all the inherited or acquired assurance of our race. It takes things as it finds them. It does not wonder how we happen to be on this earth; it stops at the fact that on this earth we are. When Christian Science says that accidents are unknown to God, Common-sense answers that, anyhow, they are not unknown to us. When she says that the allness of Deity is His oneness, I would rather not repeat what Common-sense says. When she says that germs exist only in mortal mind, Common-sense offers to inoculate any Christian Scientist with anthrax or tetanus. When she says that our bones are our thoughts of bones, and that a baby, at birth, takes over its mother's thoughts of its bones, and thereby gets its own

thought-bones or bone-thoughts, Common-sense asks, What is done in the case of unexpected twins? When she says that flowers, apart from mortal mind, cannot make you sneeze, because they are so pretty, again I must draw a veil over the language of Common-sense.

After these flourishes, which are the salute before the duel, Common-sense assaults, with furious questions as to the use, or abuse, of the colossal wealth of Christian Science.* What has become of all those millions? Where are they; what is there to show for them; who have had the handling of them? Why does the cheapest copy of *Science and Health* cost three dollars? Why is it forbidden, in a Chris-

* In Mark Twain's *Christian Science* (Harper, 1907) there is an admirable account of this wealth. He estimates the profit on *Science and Health* at 700 per cent. It is 60 times more costly than a copy of the New Testament. He points out, also, that Christian Science has no charities to support. "No, nor even to contribute to. One searches in vain the Trust's advertisements, and the utterances of its organs, for any suggestion that it spends a penny on orphans, widows, discharged prisoners, hospitals, ragged schools, night missions, city missions, libraries, old peoples' homes, or any other object that appeals to a human being's purse through his heart. Churches that give have nothing to hide. I have hunted, hunted, and hunted, by correspondence and otherwise, and have not yet got upon the track of a farthing that the Trust has spent upon any worthy object. Nothing makes a Scientist so uncomfortable as to ask him if he knows of a case where Christian Science has spent money on a benevolence, either among its own adherents or elsewhere."

tian Science reading-room, to copy from its pages? Why was legal action threatened, not long ago, against the people around Mrs. Eddy? Of all these millions, how much has gone to the *gratis* treatment of the poor, how much to the building and maintenance of hideous temples,* and how much elsewhere? And the book itself, how many hands

* The aversion of Christian Science from Christian art, and from the Christian Church, is well displayed in architecture. The temple in London, near Sloane Street, combines the features of a Synagogue with those of the New Gaiety Theatre. Inside, it is a concert hall, "the most luxurious lounge in London," with a huge organ. Its two doors are each surmounted by a text: one is the First Commandment, the other is by Mrs. Eddy. Of the churches in Chicago, we read that they are "as beautiful and chaste in architecture and construction as that of First Church, which would have been an ornament to Greece itself in its palmiest days. Like the religion out of which they have sprung, they are light, cheerful, beautiful, homelike, and inviting. There is nothing of the austerity that still clings to the most modern of the churches of other denominations. The entrances are like those to some beautiful temple of art, and within is a wide, high-arched reception hall." Why, that is the way to be comfortable. Down with the Cross. Let us be cheerful and light, like Greece in her palmiest days: let us have none of that austerity. And the architect of the Boston church has published this remarkable testimonial to the style of his own work, that it is "based on a mathematical inerrancy which is most fascinating to analyse," and that "the purest type of the ancient Greek temples was the outgrowth of a naturalistic and rationalistic religion." These two adjectives are not often found shaking hands. Anyhow, the Boston church is singularly unlike a Greek temple.

wrote and revise and expurgate it? Not that Common-sense cares whether one hand, or a dozen, wrote such a book.

Then, in a rage, Common-sense cries, *For God's sake leave the children alone. It doesn't matter with grown-up people; they can believe what they like about Good and Evil, and germs, and things. But the children; they take their children to these services. Why can't they leave the children out of it?* We have to face this fact, that there are Sunday Schools of Christian Science, where children are admitted from the tender age of three, and that children come to the ordinary Sunday services. No wonder that Common-sense is impatient of such parents.

For their bodily safety, children must believe in the reality of injuries, diseases, and pain. Grown-up folk do not play with fire, slide down the balustrade, swallow foreign substances, kiss diphtheritic babies, climb spiky railings, and so forth. Every year, in this, as in every other country, thousands of children are burned to death. Is it fair, to tell a child that pain is not real? I cannot imagine sharper grief than for a mother to lose her child that way — *O mother, mother, you told me God wouldn't let me be hurt; and O mother, He has, dreadfully!*

The *Christian Science Journal*, July 1898, gives a good instance; it is quoted at length in Miss Feilding's book. A little girl, five years old, fell out of a window. "The blood was spurting from her

mouth; she seemed to suffer greatly if she was moved at all, and her legs seemed paralysed, lifeless." That afternoon, the mother deserted her child, and went off to a Christian Science service. "I went to the afternoon service, *rejoicing greatly in my freedom from the sense of personal responsibility.*" At night, the child said, "Mamma, error is trying to say that I fell out of the window, but it cannot be. The child of God can't fall; but why do I lie here? Why can't I move my legs?" A few days later, a child of three years old said to her, "You did fall out of the window, didn't you?" Then five-years-old said, "My body fell, but I am not in my body. Can God's child fall?" Then three-years-old said, "No, because God is good." A similar case of "freedom from the sense of personal responsibility" is quoted in the *Daily Telegraph*, August 28, 1907. "A lad was taken seriously ill, and suffered excruciating pain. His mother, being a Christian Scientist, made him deny the pain, and would do nothing to relieve him, but left him to suffer. His screams brought the neighbours, who were angrily refused admission. Then came the authorities with a physician. The boy, pointing to his mother, said, 'She don't care how much I suffer; she would let me die!'" In the same paper, September 2, another writer says, "I have known a Christian Science mother turn in scorn from the pitiful sobbing cry of her little child in pain." Dr. Huber goes so

far as to say, "Christian Science has stood by the bedside of an infant sick with diphtheria, has prevented interference with its incantations, and has seen this infant choke, grow livid, gasp, and expire, without so much as putting a drop of water to its lips; has sacrificed the lives of little children upon the altar of its pseudo-religion." Christian Science defends herself: says that she teaches children to be "singularly fearless." The reader can decide the worth of this defence. Children, of course, do believe in a "corporeal Jehovah" — a God who will stop them half-way between the nursery window and the pavement.

For their spiritual safety, children must believe in the reality of sin. To bite other children, to lie, to handle themselves impurely, to gorge themselves with sweets, to mutilate small animals, are sinful. It makes no difference that they have not yet thought about sin; did not mean, as they say, to be so naughty. The less they know about it, the more they have to learn. Time enough, ten or twelve years hence, to doubt the reality of sin, when he or she is more accustomed to sinning. To teach a child, at five, the unreality of its growing sins, is a very dangerous training.

Also, for their spiritual safety, punishment is necessary. Corporal punishment it may have to be; punishment it must be. Christian Science is very silent about punishment: her God is all smiles and

no tears. Of course, for Scientist children, corporal punishment is out of the question. It would be impossible on Sunday to deny pain, and on Monday to inflict pain. But all the many punishments which Nature gives to our childhood are corporal. The child who over-eats on Sunday has a pain on Monday. The reasonableness, timed accuracy, justice, eloquence, helpfulness, of that pain are all of them attributable to Infinite Mind, whereby all of them are as real as real can be. To deny the reality is to deny the wisdom, the work, the Logos, of the pain.

Also, for their spiritual safety, the utmost simplicity, the utmost humility, are necessary. They must not be prigs. That little girl, seven years old, who said that Matter cannot feel pain, was a prig. She was perfectly right; that is why she was a prig. Are simple, wholesome children in London to-day so common? Are neurotic, mimetic, self-tormented, half-mad children so rare? And, above all, are not the children of Scientist parents in special danger, by inheritance, of what we call a nervous breakdown?

Happily, not all Scientist parents take their faith and works into the nursery.* Still, it is done; and the authorities love to have it so.

* An eminent London physician tells me that he was called into the country to see a sick child, and found that the mother was an "ardent" Christian Scientist; but, said she, "I do not

Common-sense takes a different tone, when we have got past the children, and come to the influences of Christian Science on men and women. We are all aware that she has helped a multitude of them. Outside the intense cases of nervous mimicry and neurasthenia, published weekly in the *Sentinel*, are unpublished cases, innumerable, circle beyond circle, of pleasanter people, many of them blessed with lives of singular refinement, who are the better for Christian Science. They are become happier, healthier, more confident, more active, less apt for gossip against their acquaintance, and more successful in business; whereby they have fallen in love again with Life.

The wonder would be, if there were not such cases. For, she has rediscovered Quietism. Here, in London — and let New York speak for itself — but here, in our London, who is quiet? I write as a hospital doctor, seeing, in many lives, excitement, unrest, nervousness, instability, aimless pursuit of incessant change. These are the exhaustion of rich and poor alike; but the rich are better able to look after themselves. To all of us, the grind and thunder of traffic, the clamour of special editions, the labyrinth of railways underground, the woven pattern of electric wires overhead, are signs of the pace at

apply it to my children." A strange sort of God, if you cannot bring young children to Him. During a recent scare of smallpox, all her household had been vaccinated.

which we live and die. More and more, the churches in London are ceasing to preach Quietism, and are preaching Action; all political and social problems, all militant thought, all criticism, *quicquid agunt homines*, concern them. Now, to the heart of it all, comes the sudden advice to everybody, to leave off believing in anything but God; to sit still, and think of God; to leave all to God; practically, to be God. Slowly, the Name, like the note of a huge bell, swings down; and the heavy waves of the sound beat, and fall, and pass into unquiet lives till they cease to hear those discords which they make in themselves from birth to death. Such magic is in this Name, if it be sounded alone, to the silencing of all else. Into the restless legion of the poor, that I may say nothing of the rich, I long for the advent of Quietism, into us and our Imperial London, haunted by the ghost of Imperial Rome. It is not for me to tell the churches what they ought to preach, nor do I know whether they would now venture to ask Londoners to be quiet. Only, I am sure that, for the defeat of Christian Science, they must preach Quietism. But there are two kinds of Quietism, one true, the other false. True Quietism neither philosophises, defines, argues, nor takes a side. It feels, therefore it is. Its only product is itself. It never thinks what the world has said, or is saying, or will say; it is indifferent to all evidences, works, and results. False Quietism arrays herself in rhet-

oric, in bad logic, in phrases torn from their context and pinned on anyhow, or worn upside down; introduces herself, explains her own startling occurrence, wonders that you never heard of her before, talks of her accomplishments, and of her points of view. She is now solemn, now arch; she lectures and scolds you, and then laughs, and hits you with her fan. She mentions Infinite Mind as a new discovery, and prescribes Omnipotent Love as a method of treatment. So-and-so and So-and-so were cured that way, at once, by the Equipollence of the All-in-all, after the complete failure of Homœopathy. Why, so they were: *Who wonders, and who cares?* Still, there are those pleasant and kind people, *animæ naturaliter Christianæ*, who have found in Christian Science that inspiration which is not there. Such lives are her triumph; let us carefully study them.

For many of them, the chief attraction was in the obscurity of her philosophical phrases. We all of us love a bit of philosophy. She has something in her pocket for all of us, which tastes nicer than Christianity, having a more delicate flavour of Plato about it — not that it really is flavoured with Plato, any more than pear-drops are flavoured with real pears. In her company, you enjoy a cool sense of detachment, emancipation, wider vision, maturer thought, more spiritual interpretation; a great relief, to get away from the common herd that worships a corporeal Jehovah, and to be in close touch with

Being. She has popularised that abstraction, has published *Supremum Ens* in a cheap edition, as an advertisement. Her philosophy serves to attract, with long and hard words, many delightful people, who do not see that the words, as she employs them, are without meaning.

Once they have come to her, they are able to compound, out of the elements of *Science and Health*, a good working theory of their own lives. They find in that book not Christian Science, but themselves. What they, by the chemistry of thought, find in it, was not there, till they found it; and is not there now, nor ever will be. They put into it their own minds, and take them out again, with an odd feeling that something has been done to them. Remember the story of Medea's cauldron. Medea, like Mrs. Eddy, could work miracles. She killed a lamb, and cast it into her cauldron, and muttered over it; and the lamb jumped out alive. So these, having killed Peace of Mind, cast it into Mrs. Eddy's cauldron; and she mutters over it, and it lives again. Then Medea persuaded Jason, by the miracle of the lamb, to cast in his aged father, who there perished in agony. And Christian Science would persuade her lovers, and does persuade them, to bring to her not only the disquietudes of the mind, but the infirmities of the body.

They who have had least the matter with them, are most apt to seek the consolations of her phi-

losophy, and to argue concerning Reality and Phenomena. For example, a girl treads on a nail — *I began a mental protest against the accident.* A woman finds a bee sticking to her child's chin — *I began to voice the truth: one statement after another came to me.* A man has an ingrowing toe-nail — *Environment has gradually changed, and thought after thought was uncovered and corrected.* A woman has a cold in her head — *I saw it melt away into its native nothingness.* But they who have had a very bad time, with years of intense neurasthenia, are more apt to use the ordinary phrases of religion, and to say that they "turned to God." Between these two ways of looking at one result, it is hard to find what Christian Science thinks of the mystery of our wills. Mr. Dixon, her chief apologist in London, speaks of "the powerlessness of the will."* I do not doubt, that some cases of neurasthenia healed in Christian Science bring to their own healing the exercise of their own wills. Yet, I think, nobody can listen to the sort of murmured talk that goes on in a Christian Science reading-room, without feeling sure that the secret of the treatment is, ultimately, the secret of hypnotism, of surrender. And I appeal to the evidence of that well-defined, vivid, positive little group of

* See the *Daily Telegraph*, August 15, 1907, which reports him as saying, "Will is *a product of human belief*, and coöperates with all the passions of the human mind. *In this also lies its real powerlessness*, for God alone is omnipotent."

cases, the people who gave up liquor and tobacco. It is certain that Christian Science has enabled many of us to give up these habits; has done what doctors and parsons and the Salvation Army and the Temperance Societies are incessantly doing. This group is of the utmost interest. We are all agreed, that no honour, which our hearts have to give, is too good for him who breaks himself of drink, or of taking drugs. Many, to win that freedom, have fought in slow agony. To these martyrs of the will, let us stand bareheaded, or go down on our knees. He who beats, at last, this two-in-one devil of mind and body aching and craving together, is of the number of the elect, and all the bells of Heaven are set ringing over his victory. He, by the naked strength of his will, indomitable, tormented, exhausted, the master of his fate, the captain of his soul — what had he to do with Christian Science? It is just here, that we catch her likeness to hypnotism. We have the evidence of a convert, who was "instantaneously healed" of smoking and drinking. Again and again, before she took him in hand, he had taken himself in hand, "for a few weeks, occasionally a few months, *through human will-power, which is weak as water.*" She healed him right away. "It is now sixteen months since I have used liquor or tobacco, *and during that time I have had no desire for them. I have proven the nothingness, the non-power of liquor and tobacco to give pleasure,* and have turned to the

only power, God, good, for my pleasure and joy." The word *Suggestion* is writ large all over this testimony. The instantaneous healing, the loss of desire, the assurance that the drink is not pleasant, the jingle of the sound of God and good, all are hypnotic.* A very useful method in many cases; but there is higher achievement in the man who, passionately longing for a drink, and fighting hard against its proven power to give pleasure, turns to his God, not for pleasure, but for pain. Common-sense, of course, is not against hypnotism. One way or another, a measure of hypnotism is in all social intercourse: the word *suggestion* is of incessant use, and there is no line between suggesting to a man that he should take no more alcohol and suggesting to him that he should not lose his umbrella. Our life is suggestion, or self-suggestion, from end to end. The point is, that Christian Science, to reclaim the drunkard, does not glorify, but cheapens, the power of the will.

It is the same with all her work. What is her work, if it be not suggestion? To be healed by reading a book, even by repeating a sentence, is to be healed by suggestion. The "absent treatment," of course,

* "Christian Science silences human will. Will-power is but a product of belief, and this belief commits depredations on harmony. Human will is an animal propensity, not a faculty of Soul. Hence it cannot govern man aright." S. & H., p. 445, 490. For cases healed of drink by Christian Science, see S. & H., pp. 620, 629, 632, 635.

is self-suggestion. We have some good opinions to this effect: —

1. Dr. Polk, Dean of the Medical Department, Cornell University. — "Take *Science and Health*, separate yourself from disturbing surroundings, open its pages with a mind even somewhat prejudiced, set yourself seriously to the task of comprehending its various iterations and reiterations, its statements backward, its statements forward, its statements sidewise, and every other wise, of its initial proposition, throughout its 569 pages, and I know there are many of you who, long before you had fathomed its depths, would find yourselves in a state of mental vacuity fit for the action of 'suggestion.'" (*New York Medical Journal*, April 6, 1901.)

2. Dean Hart. — "If any cure (in mental therapeutics) be effected, it has nothing to do with the truth or untruth of the particular theory of the professor; it is simply that by his methods the mind is stimulated to reassert itself. Success greatly, nay, often entirely, depends upon the disposition of the mind of the patient, the nerval susceptibility, and the strength of the expectation. If these be favourable, then a perusal of Mrs. Eddy's book is no small mesmerising condition. I have found that *Science and Health* is the best mode of inducing the mesmeric sleep I have ever experienced. The repetition of senseless sentences, with constantly changing signification of words, whose new meanings have to be gleaned from the context, produces a strange maze which dazes the mind and produces a mesmeric condition. The *modus operandi* of the Christian Scientist healer is to all intents and purposes that of the hypnotist. By the silence, the motionless sitting, the subdued voice, the cabalistic sentences — for they are senseless, and cannot excite the intelligence — the mind is soothed; then the suggestion is given, and, in the denial of disease, the repeated assertion of particular cure is pointedly made and impressed." — *An Examination of Christian Science.* By H. Martyn Hart, D.D. Dean of Denver. James Pott, New York, 1897. Quoted in

Miss Feilding's *Faith-Healing and Christian Science.* Duckworth and Co., London, 1899.

3. The Rev. P. C. Woolcott. — "What really happens when you attack these tiresome, monotonous pages, is this: you struggle at first to master the difficulties and get at the meaning. If you become convinced that it is not worth the effort, you dismiss the matter from your mind, and that is the end of it. But, if you force yourself to the task, and pore over the pages, you soon fall into a condition of mental dizziness or vertigo. The reasoning faculties are benumbed, your critical judgment is lulled to sleep, and suggestion dominates your intellect." — *What is Christian Science?* P. C. Woolcott. The Revell Company.

If Christian Science be not suggestion, what is she? Can we call her an "intellectual conversion," so long as she treats hens and Pekin ducks and india-rubber plants? Can we call her Christian, while she spends millions of dollars, and gives nothing to charities? Can we call her Science, while she says that Dan means animal magnetism, and Gihon means Votes for Women? Or a philosophy, when she says that Mind is the only I, or Us? Or ethics, when she speaks of the real powerlessness of the will? Or psychology, when she cannot say what she means by mortal mind? Or a system of healing, when she does not attempt to distinguish functional paralysis from degeneration of the cord, and sits four days by a woman in labour with an abnormal presentation? She is suggestion; and all suggestion is as old as the hills.

But the *animæ naturaliter Christianæ*, the innumer-

able lives that are the better for her, are they to be explained away by a fool with a pen in his hand? Heaven forbid; only, there are opposing cases. I hear of one person who was kept out of an asylum by her; and of others, who were not. I read of homes where she has brought peace, and of homes where she has brought misery. We must see both sides of her work. Her apologists show us one; Mr. Lyman Powell has seen both, and everybody ought to study his book. For we, in this country, have had less opportunity to judge her spiritual gains and losses. But see now, what are her gains. By her, many people have been led to make the best of this world, to be indifferent to old aches and ailments; they worry less, they take a happier view of small troubles, are more confident, quicker to read Earth in terms of Heaven. But millions of people have done all that, who never heard of *Science and Health*. The grace of trying to be good began not later than Adam and Eve. Her spiritual ministrations are poor stuff in contrast with Plato, Aristotle, and Marcus Aurelius. There is more divine wisdom in a page of them than in all her writings, more love of God in the death of Socrates than in the Scientist life. And, though we recognise her gains, and rate them at their full value, yet her losses far exceed them. She has lost "the God of things as they are." She has neglected the old-fashioned virtues — humility, charity, endurance, regard for accuracy, reverence

for authority; and the corner-stone of her church is not Jesus Christ, whatever she may say, but her own vanity. She is cruel to babies and young children; she is worse than close-fisted over her money; she despises Christianity, and is at open war with Experience and Common-sense. The heaviness of these losses, and the piling up of her material wealth, are driving her to spiritual bankruptcy.

The mention of Common-sense brings this chapter back to where it began. How can she refuse to stand before that judgment seat? For she has already stood there. She consented, at last, after long warfare against sanitary boards, to recognise contagious diseases. Here is Mrs. Eddy's curious order: —

I have always believed that Christian Scientists should be law-abiding. Rather than quarrel over vaccination, I recommend that if the law demand an individual to submit to this process he obey the law and then appeal to the gospel to save him from any bad effects. This statement should be so interpreted as to apply, on the basis of Christian Science, to the reporting of contagion to the proper authorities when the law so requires.

Also, she has lately consented to recognise the doctor, if not in life, yet after death — even a few days or hours before death: —

It is announced that Mrs. Eddy has issued a new by-law to her disciples, requiring them to call in a medical practitioner for the purpose of ascertaining and certifying the cause of death of members of their family. This action is said to be the outcome

of the numerous prosecutions of Christian Scientists which have lately taken place in various States of the Union. — *Brit. Med. Journ.*, Sept. 28, 1907.

Mrs. Augusta Stetson, the well-known Christian Scientist teacher and practitioner and leader of the New York Branch, has startled the faithful by summoning medical aid. She is the first of the Christian Scientist leaders to take this step since Mrs. Eddy issued the new regulations permitting doctors to be called in. This case is the more surprising, as Mrs. Stetson is virtually the understudy of Mrs. Eddy, and is regarded as her successor. — *Birmingham Post*, Oct. 21, 1907.

But, of course, the doctor, called in when the patient, under Christian Science, is moribund or dead, may refuse to sign a death-certificate, and may compel a public inquiry. (See the newspapers, Oct. 31, 1906; Jan. 11, 1908; Feb. 7, 1908, etc., for such cases.)

It comes to this, that Christian Science is an old offender. Common-sense, believing in short sentences, has convicted her a dozen times, and is tired of seeing her name on the charge-list. Always, she appeals against her sentence; carries her case into the High Court of Medicine, Religion, and Philosophy; conducts it herself, a most wearisome orator, before the Supreme Court of Absolute Reality. Always, the decision of Common-sense is upheld, and she has to pay the costs of the appeal. Her face and figure, her bundle of documents, her long speeches and many grievances, are well known to the Court. *We have heard you before*, they tell

her; *we have listened patiently to you. The appeal is dismissed.* They have not once reversed the judgment of Common-sense, nor ever will. For Common-sense, toward Christian Science, is moved neither by prejudice, nor by hearsay, nor by self-interest. We examine her testimonials, and find them worthless. We are told that she is the Christ come again, and we can see that she is not. We listen to her philosophical talk, and observe that she is illiterate, and ignorant of the rudiments of logic. We admit, and are glad, that she has enabled thousands of nervous persons to leave off worrying, and has cured many "functional disorders"; but she has done that, not by revelation, but by suggestion. The healed, whom she incessantly advertises, are but a few, compared with them that are whole, who hate the very name of Christian Science —

> Country folks who live beneath
> The shadow of the steeple;
> The parson and the parson's wife,
> And mostly married people —

and a thousand thousand brave and quiet lives, the un-named legion of good non-Scientists. They bear, not deny, pain; they confess, not confuse, the reality of sin; they face, not outface, death. Only, they cannot stand the present apologists of Christian Science; for example, Captain Douglas Bayne's exhortation —

That which is *not*, however much it seemeth to be, has no entity, and cannot, therefore, be Truth. . . . We must first hypothesise Primal Cause, and then endeavour to establish this hypothesis, not only as reasonable, but as the only hypothesis we can reasonably entertain. The hypothesis is as follows: — (*a*) There is only one Primal Cause; (*b*) it is Infinite, *i.e.* filling all space, having neither beginning nor ending; (*c*) it is Good. . . . Could the nature of this Cause be a mixture of Good and Evil? Certainly not, unless a negation can be cause, and that is impossible, since a negation has no claim to consideration, is in fact NOTHING, unless that which it negates is untrue, etc.*

Or take Mr. Kimball, in May of this year, in the Queen's Hall, London, and at Leeds. Mortal mind, says he, is "a riot of ignorance and superstition and vice and sin and fear." Disease, says he, is "illegitimate, monstrous, abnormal, unrighteous, unlawful, ungodlike, and not necessary." Christ, says he, "upset the law of sickness and death: cast out evil as though it were nothing: His whole purpose was the expulsion of an illegitimate monstrosity that had no right to exist." Was there ever such a travesty

* *Is not an entity*, says Christian Science: *has no entity*, says Captain Baynes. This poor word, Entity! Imagine a cause filling space, as if it were a pound of cheese. All causes are infinite. To be subject to space is to be finite. Causes no more fill space than metaphysics take time. Causes cannot be good, any more than propositions of Euclid can be subject to fits of depression. How can that, which is not, seem to be? It must be, to seem to be. What is the *nature* of a cause? How can the off-chance, of a negation negating a lie, enable Primal Cause to be of a Mixed Nature? And so on, and so on.

of the Passion? "Fear and sin are chief among the influences that procure the sickness of humanity." What of the millions of diseased babies? "Christian Scientists do not stand opposed to the work of the skilful surgeon." But they do: see Chapter VII. *passim.* Ah, but Mr. Kimball was "a dying man" twenty-one years ago. For similar cases, see Chapter VI. *passim.* So have I been "a dying man," if I choose to call it dying, to be ill.

Or take Mr. Dixon: "To the children in the Sunday-school it is perfectly natural that God should keep them well and happy. They expect nothing less." But, from their parents, they get less. Mother is the name for God, says Thackeray, in the lips and hearts of little children. All the same, when Five-year-old fell out of the window, her mother went off to a hymn-singing; and what of the children who are let die that way?

Captain Baynes, Mr. Kimball, and Mr. Dixon represent here in London to-day the faith and works of Christian Science: they stand up for her against Common-sense, which they call Mortal Mind, that carnal mind which is at enmity with God. They, in Christian Science, "have the mind of Christ": we, in Common-sense, have not. We move in a land of shadows, they in light: we believe in a corporeal Jehovah, they are on easy terms with Absolute Reality. Common-sense, they tell us, has played us false: there is no Common-sense in God, no God in

Common-sense. But there is. This world, in every particle of its fabric, every instant of its presence in us, is what Berkeley calls it, a "divine language." Its laws, forces, causes, effects, are metaphysical. Here, as I sit writing, the warmth of my fire, the light of my lamp, the feel of my pen, the smoke of my cigarette, are Absolute Reality at work in me: here, without leaving my chair, I am in that Eternal Realm of Infinite Truth, which Christian Science claims as her discovery. Till the angles at the base of an isosceles triangle cease to be equal, and two and two are tired of making four, the unity of Mortal Mind and Matter will be Eternally and Absolutely Real. I cannot even remember my umbrella without Infinite Mind. For, if Infinite Mind were not, there would be neither umbrella to be remembered, nor I to remember it.

IX

AUTHORITY AND CHRISTIAN SCIENCE

It is strange, how Mortal Mind is full of quotations. They hang in the labyrinth of memory, as the washing hangs in the alleys of Genoa. So it has been with me, wandering down this new thoroughfare of Christian Science, this wide and fashionable road, cut, regardless of beauty, reckless of expense, through many quiet haunts and rookeries of Philosophy and Religion. To right and left of me were the crooked passages, the sudden corners, the high and crowded tenement-houses of Thought — all the dear, familiar, unchanged part of the city not made with hands. Down all these lanes and by-ways, I beheld, in the mind's eye, old texts and phrases, dangling and fluttering in the open air and the sunshine. There they were, threadbare, patched, antiquated, yet clean and wholesome, and fit for immediate use; to be worn, but not to be displayed in the wearing; these undergarments of the soul, this spiritual body-linen, come down in the world, and still marked with the initials of saints, poets, philosophers, leaders of sciences, men of genius. Thin and faded raiment and remnant, yet they had lain, when they were new, next the hearts of the

immortals. Now, washed and aired and mended for the ten-thousandth time, they are what they were in the beginning. They did belong, once, to the immortals, who have Authority. Not had, but have. It is impossible for Christian Science to explain away Authority. Do we not all know, that there have been men and women who, dead long ago, still have and use the right of telling us how we ought to think and act? We take them for granted, like the weather and the stars: they are in our life as the alphabet in literature, the octave in music. What they say, and the way in which they say it, are final. In us, they live and rule and have the last word. It was the last word, long before we began to talk, and will be the last word, long after we are dead and forgotten. Therefore, they shall have it here, two of them for all of them. One is the writer of the Book of Ecclesiasticus — if that book, unlike *Science and Health*, be the work of one writer — and the other is Pope. Of the Book of Ecclesiasticus I am profoundly ignorant: only, seeing what it says of doctors, I understand why Christian Science excludes the Apocrypha, and limits herself to "the canonical writings." Of Pope, I know not much more, but that he lived in a society no less artificial and emotional than London to-day. Also, he was a Catholic, and a gentleman, and a cripple: he had "spinal trouble," real spinal trouble, not that sort which is healed by Christian Science.

I

FROM THE BOOK OF ECCLESIASTICUS

Honour a physician with the honour due unto him for the uses which ye may have of him: for the Lord hath created him.

For of the most High cometh healing, and he shall receive honour of the king.

The skill of the physician shall lift up his head: and in the sight of great men he shall be in admiration.

The Lord hath created medicines out of the earth; and he that is wise will not abhor them.

Of such doth the apothecary make a confection; and of his works there is no end; and from him is peace over all the earth.

My son, in thy sickness be not negligent: but pray unto the Lord, and he will make thee whole.

Leave off from sin, and order thine hands aright, and cleanse thy heart from all wickedness.

Give a sweet savour, and a memorial of fine flour; and make a fat offering, as not being.

Then give place to the physician, for the Lord hath created him: let him not go from thee, for thou hast need of him.

There is a time when in their hands there is good success.

For they shall also pray unto the Lord, that he would prosper that, which they give for ease and remedy to prolong life.

He that sinneth before his Maker, let him fall into the hand of the physician.

II

FROM POPE'S ESSAY ON MAN

Presumptuous Man! The reason would'st thou find,
Why formed so weak, so little, and so blind?
First, if thou can'st, the harder reason guess,
Why formed no weaker, blinder, and no less.

Of systems possible, if 'tis confest
That wisdom infinite must form the best,
Where all must fall or not coherent be,
And all that rises, rise in due degree;
Then, in the scale of reasoning life, 'tis plain,
There must be, somewhere, such a rank as man:
And all the question (wrangle e'er so long)
Is only this, if God has placed him wrong?

. . . . . .

So Man, who here seems principal alone,
Perhaps acts second to some sphere unknown,
Touches some wheel, or verges to some goal;
'Tis but a part we see, and not a whole.

. . . . . .

Go, wiser thou! and, in thy scale of sense,
Weigh thy opinion against Providence;
Call imperfection what thou fanciest such,
Say, here He gives too little, there too much:
Destroy all creatures for thy sport or gust,
Yet cry, If man's unhappy, God's unjust;
If man alone engross not Heaven's high care,
Alone made perfect here, immortal there:
Snatch from His hand the balance and the rod,
Rejudge His justice, be the God of God.
In pride, in reasoning pride, our error lies;
All quit their sphere, and rush into the skies.
Pride still is aiming at the blest abodes;
Men would be angels, angels would be gods.
Aspiring to be gods, if angels fell,
Aspiring to be angels, men rebel:
And who but wishes to invert the laws
Of order, sins against th' Eternal Cause.

. . . . . .

The bliss of Man (could pride that blessing find)
Is not to think or act above mankind;
No powers of body or of soul to share,
But what his nature and his state can bear.

. . . . .

See, through this air, this ocean, and this earth,
All nature quick, and bursting into birth.
Above, how high, progressive life may go:
Around, how wide: how deep extend below.
Vast chain of being! which from God began,
Nature's ethereal, human angel, man,
Beast, bird, fish, insect, what no eye can see,
No glass can reach — From Infinite to thee,
From thee to nothing.

. . . . . .

All are but parts of one stupendous whole,
Whose body Nature is, and God the soul:
That, changed through all, and yet in all the same
Great in the earth as in th' ethereal frame,
Warms in the sun, refreshes in the breeze,
Glows in the stars, and blossoms in the trees,
Lives through all life, extends through all extent,
Spreads undivided, operates unspent,
Breathes in our soul, informs our mortal part,
As full, as perfect, in a hair as heart:
As full, as perfect, in vile man that mourns
As the rapt seraph that adores and burns:
To Him no high, no low, no great, no small;
He fills, He bounds, connects, and equals all.

. . . . . .

Know then thyself, presume not God to scan:
The proper study of mankind is man.

Placed on this isthmus of a middle state,
A being darkly wise, and rudely great:
With too much knowledge for the sceptic side,
With too much weakness for the stoic's pride,
He hangs between; in doubt to act, or rest;
In doubt to deem himself a god, or beast;
In doubt his mind or body to prefer;
Born but to die, and reasoning but to err;
Alike in ignorance — his reason such —
Whether he thinks too little, or too much;
Chaos of thought and passion, all confused;
Still by himself abused, or disabused;
Created half to rise, and half to fall;
Great lord of all things, yet a prey to all;
Sole judge of truth, in endless error hurled;
The glory, jest, and riddle of the world.
Go, wondrous creature! Mount where science guides,
Go, measure earth, weigh air, and state the tides;
Instruct the planets in what orb to run,
Correct old time, and regulate the sun:
Go, soar with Plato to th' empyreal sphere,
To the first good, first perfect, and first fair;
Or tread the mazy round his followers trod,
And quitting sense call imitating God;
As Eastern priests in giddy circles run,
And turn their heads, to imitate the sun.
Go, teach Eternal Wisdom how to rule —
Then drop into thyself, and be a fool.

Here is that Authority which is not in Christian Science: the last word, the plain truth, the Alpha and Omega of all that is to be said about Mortal Mind. We know it is true, for we see it in the un-

reckoned lives which make this world, in spite of Christian Science, a wholesome and intelligible place. By the light of these quiet lives she is "one more wrong done to man, one more insult to God."

Of course, there are many who praise Christian Science, and count themselves among her followers, yet send at once for the doctor in time of need. They enjoy her philosophical pose, the grand abstract words, the vague and immense outlook. It is now, as it was more than thirty years ago, when Mrs. Eddy, then Mrs. Glover, started teaching in Lynn: —

> Some of her students still declare, that what they got from her was beyond equivalent in gold or silver. They speak of a certain emotional exaltation which she was able to impart in her class-room; a feeling so strong that it was like the birth of a new understanding, and seemed to open to them a new heaven and a new earth. Some of Mrs. Glover's students experienced this in a very slight degree; but such as were imaginative and emotional, and especially those who had something of the mystic in their nature, came out of her class-room to find that for them the world had changed. They lived by a new set of values; the colour seemed to fade out of the physical world about them; men and women became shadow-like, and their own humanity grew pale. The reality of pain and pleasure, sin and grief, love and death, once denied, the only positive thing in their lives was their belief — and that was almost wholly negation. One of the students who was closest to Mrs. Glover at that time says, that to him the world outside her little circle seemed like a madhouse, where each inmate was given over to his delusion of love or gain or ambition; and the problem which confronted him was how to awaken them from the absurdity of their pursuit. — *The Milmine Articles* in *McClure's Magazine*.

So it is now, more or less, with them who admire the sayings, apart from the doings, of Christian Science. They have not her dislike of the parson and the doctor — whom they find a bit narrow, but nothing worse than that. Into these gentle and kind lives, is born a new sense of the depth of the truth older than Christianity, that the Kingdom of God is within us. They were tired of trivial affairs, dull amusements, dull books, conventional talk, youth gone, death ahead. Polite and punctual and well, daily fed and dressed and taken for granted, they found themselves monotonous. All the fireworks of life had long ago been let off, and all its airy music was at an end. Nothing wonderful or passionate came their way, or would come. Then, they heard of this development of religion, as they took it to be, and were glad of it. *God is All-in-all:* here, in these five words, they were sure that they had got hold, at last, of all that there is to be held. But they still send, in the time of their need, for the doctor. Only, they do not send for him unless they do need him. For he lives round the corner, and may be out: whereas God is always in the house with them. Oh, the cleverness of Christian Science, to be selling as a novelty, at three dollars, what was old for centuries before Christ.

It is not far, from the happiness of these lives, to the cases of neurasthenia which are healed by Christian Science. If she did not heal these cases,

there would be something else to heal them: it might be faith, or it might be marriage, or a legacy, or a bad fright, or some final doctor, or friend, or quack who could enforce his will on the patient. Every text-book of Psychology is a guide-book to this way of healing.

Last, come the disastrous cases of the failure, and worse than failure, of Christian Science. They speak for themselves, and I shall say no more of them. If I, in a few weeks, collected such a list, there must be thousands of similar cases awaiting collection.

Of this we may be sure, that, as we are intended to live, so we are intended to die: for which purpose, Nature provides injuries and diseases. A man may doubt whether he ought to have been born: he cannot doubt that he ought, sooner or later, to be dead. "If it be now, 'tis not to come; if it be not to come, it will be now; if it be not now, yet it will come: the readiness is all." He would like to live longer than Hamlet, but not so long as Lear —

> Oh, let him pass. He hates him,
> That would upon the rack of this tough world
> Stretch him out longer. He is gone indeed.
> The wonder is, he hath endured so long:
> He but usurped his life.

Shakspeare recalls Juvenal: —

> Orandum est, ut sit mens sana in corpore sano.
> Fortem posce animum, mortis terrore carentem,

Qui spatium vitae extremum inter munera ponat
Naturae —

Juvenal recalls other poets: —

What I call God,
And fools call Nature —

All Nature is but Art, unknown to thee:
All chance, direction, that thou canst not see.

Though He slay me, yet will I trust in Him.

Thou madest Life in man and brute:
Thou madest Death —

So full of quotations is mortal mind. It is pleasant, to be able to catch sight of them, down the old side-streets of memory, as I stand on this ugly new road of Christian Science, which goes from nowhere to nowhere.

Authority bears witness, that the God of things as they are is the God of us as we are. The reality of our mortal plane is His reality; and, if mortal mind be an illusion, so is He. To deny the reality of evil and sin, pain and death, is to deny Him. They are real, for they are in us, who are real, for we are in Him. But see once more, by the charges here made against her, — and I wish that I had done it better — how Christian Science tries to wreck these old facts, like a witch sailing cracked egg-shells to sink real ships.

Chapter I. — She is ignorant of the first principles

of Philosophy, and makes use of long words without apprehension of their meaning. She imagines that the reality of God excludes, whereas it includes, the reality of the material world. *Chapter II.* — She cannot square her sham neo-Platonism with Christianity, yet must hang on, somehow, to Christianity, that she may be able to work miracles. Therefore she picks all the pleasure out of Christianity, and leaves all the pain; and offers to us a mere burlesque of the Christian Faith. Here, the Passion gives her the lie direct: and she gives it back. *Chapter III.* — By her gross doctrine that God is Life, and Life is God, which she cannot reconcile with the Christian Faith, yet cannot afford to renounce that Faith, she is landed in this absurdity, that she leaves all creatures but us out of her account of Creation. *Chapter IV.* — She denies the reality of injuries and diseases, affirming that they are errors of mortal mind: whereas, they belong to life, and therefore are real. Also, the action of drugs is real, because it is a relation between two objects, and all relations are real. *Chapter V.* — She denies the reality of pain: whereas, pain is an act of life, and therefore is real. Also, she practically ignores the difference between pain and disease, and the difference between "functional" diseases and "organic" diseases. *Chapter VI.* — She heals many "functional" cases. *Chapter VII.* — Her testimonials are mostly worthless. She evades investigation: and her claim that she

heals "organic" diseases is false. It would be dreadful if she were let loose in a hospital; for she inflicts misery, pain, death, on a vast number of people. *Chapter VIII.* — Judged by Common-sense, she is unscrupulous, uncharitable, cruel to small children. She has this merit, that she preaches Quietism; but her style of preaching is intolerable. They whom she heals, by the old way, the use of suggestion, are healed not by her but by themselves.

What place will she hold, a quarter of a century hence, in London, the one city at whose mortal mind I can make a guess? Heaven be praised, I believe that she will hold none, or next to none: that her churches will be given to the nobler purposes of music, with lectures twice a week on Mental Hygiene; that her name will be written, her story told, not in lives, but in books of reference, thus: *Christian Science* (*See Science, Christian*).

NOTES

In the following notes, as elsewhere, S. & H. indicates in each case a reference to *Science and Health*, by Mary Baker G. Eddy, taken from an edition printed in 1903, Joseph Armstrong, Boston. Where her other books have been quoted, they are referred to by name.

I. PHILOSOPHY AND CHRISTIAN SCIENCE

[1] P. 7. S. & H., p. 267.

[2] P. 7. S. & H., p. 112.

[3] P. 8. S. & H., p. 113; see also *Rudimental Divine Science*, by Mary Baker G. Eddy, 23d ed., p. 11.

[4] P. 8. S. & H., p. 468.

[5] P. 8. S. & H., p. 90; see also the article "Mind is substance" on p. 90; and "Soul I denominated substance, because Soul alone is truly substantial." *Retrospection and Introspection*, by Mary Baker G. Eddy, Armstrong, Boston, 1906, p. 40.

[6] P. 8. S. & H., p. 93.

[7] P. 10. S. & H., p. 71.

[8] P. 10. S. & H., p. 72; see also the article, "Evil negative and self-destructive," p. 186.

[9] P. 11. S. & H., p. 286; see also the following articles: "Sickness as only thought," p. 208; "Superiority to sickness and sin," p. 231; "The supposed necessity for sin, disease, and death," p. 253; and on "Wickedness is not man," pp. 289 and ff.

[10] P. 13. S. & H., p. 475.

[11] P. 13. S. & H., p. 476; see the whole answer to "What is man?" pp. 475–477.

[12] P. 14. S. & H., p. 399.

[13] P. 14. S. & H., p. 114.

[14] P. 14. S. & H., p. 115.

[15] P. 15. S. & H., p. 92.

[16] P. 16. S. & H., p. 114.

[17] P. 16. S. & H., p. 123; see also "The right interpretation of the Universe," p. 124.

[18] P. 16. S. & H., p. 293.

[19] P. 17. S. & H., p. 274.

[20] P. 18. S. & H., p. 171; see also the following paragraphs on the "fundamental error" of "godless evolution."

[21] P. 18. S. & H., p. 189.

[22] P. 18. S. & H., p. 423.

[23] P. 19. See *Miscellaneous Writings*, p. 286.

[24] P. 20. S. & H., p. 69.

[25] P. 20. S. & H. (ed. 1875); see pp. 64, 65, 122 and Chapter VI.

[26] P. 20. S. & H. (ed. 1881), ii. 160.

[27] P. 20. S. & H. (ed. 1888), pp. 152, 162.

[28] P. 20. S. & H. (ed. 1898), pp. 33, 541.

[29] P. 20. S. & H. (ed. 1903), pp. 68, 69, 548.

[30] P. 22. S. & H., p. 192.

[31] P. 22. S. & H., p. 74; see also pp. 92, 185, 397.

[32] P. 23. S. & H., p. 198, 199; see also p. 160.

[33] P. 23. S. & H., p. 187.

[34] P. 23. S. & H., p. 220.

[35] P. 24. S. & H., p. 246.

[36] P. 24. S. & H., p. 194.

[37] P. 24. S. & H., p. 469.
[38] P. 25. S. & H., p. 489.
[39] P. 25. S. & H., p. 78.
[40] P. 26. S. & H., p. 492.
[41] P. 27. *Retrospection and Introspection*, p. 36, ed. cited.
[42] P. 27. *ib.*, p. 48.

II. THE CHRISTIAN FAITH AND CHRISTIAN SCIENCE

[1] P. 30. S. & H., p. 256.
[2] P. 30. S. & H., p. 134.
[3] P. 30. S. & H., p. 23.
[4] P. 30. S. & H., p. 29.
[5] P. 31. S. & H., p. 315; see also pp. 170, 312, and *Christian Healing*, 17th ed., p. 4.
[6] P. 31. S. & H., p. 27; see also p. 47.
[7] P. 31. S. & H., p. 75; see also p. 329.
[8] P. 31. S. & H., p. 44.
[9] P. 31. S. & H., p. 55.
[10] P. 32. *Retrospection and Introspection*, pp. 95, 96; see also *ib.* p. 47 and S. & H., (ed. 1898), p. 557.
[11] P. 33. From *Harvest*, by Mary Baker G. Eddy; see the *Literary Digest*, Dec. 1906.
[12] P. 33. S. & H., p. 334.
[13] P. 33. See S. & H., Chapter I, especially pp. 7 and 15. This contempt for "audible prayer" is part of the general contempt which Christian Science has for the Christian Church. See S. & H. (ed. 1898), p. 316. And again, S. & H., p. 142, and so on.
[14] P. 33. S. & H., p. 12. *Christian Healing*, pp. 5, 8.

[15] P. 34. S. & H., p. 312; see also pp. 12, 13.

[16] P. 34. S. & H., p. 16.

[17] P. 35. See the four pages, S. & H., 31–35, for her treatment of the sacrament and the "spiritual Eucharist."

[18] P. 36. *Christian Healing*, p. 9.

[19] P. 36. "Not the spear, nor the material cross wrung from his faithful lips the plaintive cry: *Eloi, Eloi, lama sabachthani?* It was the possible loss of something more important than human life which moved him, — the possible misapprehension of the sublimest influence of his career." — S. & H., p. 50.

III. LIFE AND CHRISTIAN SCIENCE

[1] P. 41. S. & H., p. 261.

[2] P. 41. S. & H., p. 332.

[3] P. 46. "The Scripture gave no direct interpretation of the Scientific basis for demonstrating the Spiritual Principle of Healing, until our Heavenly Father saw fit, through the Key to the Scriptures, in *Science and Health* to unlock this 'mystery of Godliness.'" —*Retrospection and Introspection*, p. 55, ed. cited.

[4] P. 46. S. & H., p. 578.

[5] P. 47. S. & H., p. 579.

[6] P. 47. S. & H., p. 35.

[7] P. 48. See S. & H., pp. 511, 512; also the succeeding pages including the description of the qualities of these thoughts which are spiritual realities. (Moral courage is the lion, free and fearless; diligence, promptness, and perseverance are like "the cattle on a thousand hills," which "carry the baggage of stern resolve," and so on.)

[8] P. 49. S. & H., p. 514.

"To sense, the lion of to-day, is the lion of six thousand years ago; but in Science, Spirit sends forth its own harmless likeness." — *Rudimental Divine Science*, by Mrs. Eddy, 23d ed., p. 17.

IV. THE REALITY OF DISEASES

[1] P. 64. See *Retrospection and Introspection*, by Mary Baker Eddy, ed. cited, pp. 17–22, also p. 50.

[2] P. 65. *Retrospection and Introspection*, ed. cited, p. 104.

[3] P. 65. *Rudimental Divine Science*, by Mrs. Eddy, ed. cited, p. 221.

[4] P. 68. S. & H. (ed. 1906), Chapter VIII.

[5] P. 68. S. & H., p. 174.

[6] P. 68. S. & H., pp. 382, 383 (ed. 1906); see also p. 197.

[7] P. 68. S. & H., p. 161; see also p. 198. In the ed. of 1898, see p. 381.

[8] P. 69. See S. & H., pp. 157, 158.

[9] P. 70. For the passage from which quotations are made see S. & H., pp. 401, 402. See also pp. 161, 162 (including a statement of the kinds of cures which the author of *Science and Health* claims to have performed); S. & H. (ed. 1898), p. 476, and (ed. 1887) p. 297; also the book by Lyman Powell, cited above, p. 172. See also the story of a little girl, who having wounded her finger badly seemed not to notice it, S. & H., p. 237, and the paragraph "accidents unknown to God," p. 424.

[10] P. 70. See the explanation in full, quoted by Mr. Lyman Powell, in the book cited above from W. H. Mul-

doon's criticism of Christian Science, Brooklyn Eagle Library, 1901.

[11] P. 70. For the theory of Christian Science that death is an "illusion," the "consequent of an antecedent false assumption," see S. & H., pp. 427, 428, and so on.

[12] P. 72. S. & H., p. 220.

[13] P. 72. S. & H., p. 179.

[14] P. 73. S. & H., p. 413, and the preceding pages.

[15] P. 74. S. & H., pp. 374, 375. For further illustrations of the theory of inflammation in Christian Science, see also S. & H., pp. 175, 378, 385.

[16] P. 74. For Christian Science teaching as to boils, see S. & H., p. 153.

[17] P. 75. see S. & H., pp. 412, 424, 425.

[18] P. 75. S. & H., pp. 153, 154.

[19] P. 76. S. & H., pp. 177, 178.

[20] P. 77. S. & H., p. 178.

V. THE REALITY OF PAIN

[1] P. 81. S. & H., p. 113.

[2] P. 83. S. & H., p. 413.

[3] P. 83. *Miscellaneous Writings*, pp. 300, 301.

[4] P. 86. "My first discovery in the student's practice was this. If he silently called the disease by name, when he argued against it, as a general rule the body would respond more quickly — just as a person replies more readily when his name is spoken; but this is because the student is not perfectly attuned to divine Science and needs the arguments of truth for reminders." — S. & H., p. 411.

[5] P. 87. S. & H., pp. 176, 177.

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